THE MYSTERY OF Man's Redemption Opened up,

In Five SERMONS, upon the Five Solemn

FESTIVALS OF THE CHURCH OF SCOTLAND.

by A. Lunan

Without Controverſie, great is the Myſtery of Godlineſs: God was manifeſted in the Fleſh, juſtified in the Spirit, ſeen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory, 1 Tim. 3. 16.

Which things the Angels deſire to look into, 1 Pet. 1. 12.

He that obſerveth a Day, obſerveth it unto the Lord, and giveth God Thanks, Rom. 14. 6.

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THE
MYSTERY
OF
Pharaoh's Destruction
Opened in
Twelve SERMONS upon the Five Bottom
DISSUASIVALS
FROM
CHURCH
OF
SCOTLAND

To the Honourable,

Sir JAMES ELPHINSTON of LOGIE, Baronet;

SIR,

I *Am not ashamed to prefix your Name before these Sermons, and to acknowledge to the World how much I am obliged to your Kindness, in the Words of the wise King,* A Friend loveth at all Times, and a Brother is born for Adversity, *Prov.* 17. 17.

However the Holy Catholick Church, without which there is no Salvation, Acts 2. *be one and the same in all Ages, as professing* One Lord, one Faith, one Baptism, *which initiates and consigns us into that blessed Society; Yet to use the Words of the weeping Prophet,* (Jer. 2. 28.) According to the Number of thy Cities, O Scotland, *so are thy Churches and different Communions. It was* Jeroboam's *Sin, that he cast out the Priests of the* LORD, *and the Festivals of the Church, and ordained other Feasts to be kept, which he devised of his own Heart,* 1 Kings 12.

There is a great Difference betwixt Religion and Superstition; the one fills the Mind with Knowledge, Love and Tranquility, the other is full of Fears and Distractions. Superstitio Error insanus, (*says* Seneca) amandos timet, quos colit violat; *as* Cicero *observed of the Heathen Worship,* Tota res inventa est Falsiis ad Quæstum, aut ad Superstitionem, aut ad Terrorem.

Our uncharitable Divisions and Zeal, without Knowledge or Consideration, make many, like Gallio, *careless of all Religion,* as Optatus *argued against the* Donatists, Vos dicitis licet, non licet, interlicet vestrum, & non licet nostrum, nutant remigant animi Populorum. *If some be mad upon their Inventions, others are as mad upon their Imaginations, and run from Superstition to Sacrilege,* Rom. 2. *I wish we had not Occasion to say of us as* Tacitus *says of the* Jews, Apud ipsos Fides obstinata,

cordia in promptu erga ſuos, ſed adverſus omnes alios hoſtile Odium.

Cruelty and Perſecution are not proper Means to propagate the Goſpel, Luke 9. 57. *which teaches us Meekneſs and long-ſuffering Patience, and to be ready alwiſe to give Anſwer to every Man that asketh you a Reaſon of the Hope that is in us with Meekneſs and Reverence,* 1 Pet. 3. 15. *as an Ancient anſwered when he was asked of his Religion,* Chriſtian, *ſays he,* is my Name, and Catholick is my Sirname. *We ſee many ſtiff in their Opinions, and boaſt much of their Profeſſion, as their Humour, or temporal Intereſt leads them; Feeding upon Wind and Husks, as its ſaid of* Ephraim *and the Prodigal, yet very remiſs and careleſs in Chriſtian Charity and good Works,* having a Form of Godlineſs, *as the Apoſtle ſpeaks,* but denying the Power thereof.

But if we would not backbite and devour one another about different Opinions, which deſtroy not the Chriſtian Faith, nor diſturb the publick Peace, but may conſiſt with one Communion, as well as different Aſpects and Humours may dwell together under one Roof without Breach of Affection, if we would pray heartily unto GOD to teach us and make Conſcience of our Ways according to our Knowledge, Pſal. 25. 9. 10. John 7. 17. *If we would try the ſpirits,* 1 John 4. 1. *according to the Scriptures,* Iſa. 8. 20. Luke 16. 29. *and Catholick Traditions,* 2 Theſſ. 2. 15.

In ipſa autem Eccleſia magnopere curandum eſt, ut id tenemus quod ubique, quod ſemper, quod ab omnibus creditum eſt, hoc eſt & enim vere proprieque Catholicum, *ſays* Vincentius Lyrinenſis; *The good GOD would ſuffer no Man that ſeeks him ſincerely to fall into any damnable Error.* What Man is he that feareth the LORD, him ſhall he teach in the way that he ſhall chooſe, Pſal. 25. 12. *As alſo ſaith our bleſſed Saviour,* If any Man will do his Will, he ſhall know of the Doctrine, whether it be of GOD, or whether I ſpeak of my ſelf, *John* 7. 17.

I wiſh you may live long and happy upon Earth, to do good in your Generation, that your Reward may be great in Heaven. I am,

SIR,

Your Affectionate Brother and Servant,

ALEXANDER LUNAN.

TO THE

READER.

THESE Sermons, which were formerly preached on our Holy Feſtivals, are now publiſhed and enlarged in a plain and eaſie Method for Reading and Meditation; there is nothing of Controverſie in them which may diſpleaſe Chriſtians of different Denominations, but all edifying and comfortable Doctrines, which may be Uſeful, even to thoſe who deſpiſe our Holy Days: If they would conſider that all Days are GOD's Days, and thoſe more than others, which are ſet apart in a ſpecial Manner, and ſpent in his Service, *He that regardeth a Day, regardeth it unto the Lord, and giveth God Thanks*, ſays the Apoſtle.

We obſerve thoſe Solemnities in the Exerciſe of Worſhip and Devotion with more than ordinary Joy and Gladneſs of Heart: Sending Portions to the Poor, and carreſſing one another with the Entertainments of Hoſpitality and Friendſhip; if any go further to Exceſs and Intemperance, we condemn ſuch Abuſes and Extravagancies, as the Dregs of Superſtition, the Excreſcencies of unbridled Appetites, and a Stain to our moſt Holy Religion.

We teach all Men every where to live decently as in the Day, not in Rioting and Drunkenneſs, not in Chambering and Wantonneſs, not in Strife and Envying, but to put on the Lord Jeſus Chriſt, to imitate him in his Life and Manners, and to make no Proviſion for the Fleſh, to fulfil the Luſts thereof. So careful has the People of GOD been in all Ages to perpetuate the Memo-

Memory of GOD's Mercies, both to the World in general, and to themſelves in particular, that upon every new Occaſion of this Nature, they would fix new Deſignations upon ſome certain Times and Places.

As every wiſe and good Man hath his Calendar, and particular Days in the Week, of Humiliation and Thankſgiving for ſome private Sins, or ſpecial Mercies, ſo ſhould we Remark theſe *Signa memoralia*, every Sign and every Circumſtance of the Divine Mercies, publick or private, *Ne volumine temporum ingrata ſubrepat Oblivio*, (ſays the Father) that the wonderful Works of GOD may not be forgotten, but had in everlaſting Remembrance.

Whoſo is Wiſe, and will obſerve theſe things, even they ſhall underſtand the loving Kindneſs of the LORD, ſays the *Pſalmiſt*.

Of this Diſcrimination of Days, why one comes to be holier than another, the Author of *Eccleſiaſticus*, Chap. 33. gives us an Account by comparing the Times with the Perſons of Men. Why doth one Day excel another, when as all the Light of every Day in the Year is of the Sun? By the Knowledge of the LORD they were diſtinguiſhed, and he altered Seaſons and Feaſts; ſome of them hath he made high Days, and hallowed them, and ſome of them hath he made ordinary Days: And all Men are from the Ground, and *Adam* was created of Earth in much Knowledge, the LORD hath divided them, and made their Ways divers. Some of them hath he bleſſed and exalted, and ſome of them hath he ſanctified and ſet near himſelf; but ſome of them hath he curſed and brought low and turned out of their Places. Therefore the *Jews* were commanded to obſerve the fourteenth Day of the Month *Abib* for a Memorial of their *Egyptian Exodus*; and *Judas Maccabeus*, with the Congregation of the *Jews*, appointed the Anniverſary Feaſt of the Dedication, to Worſhip GOD in the Purity of his Ordinances, who had delivered them from all their Enemies: Thus *Mordecai* and *Eſther* ordained the Feaſt of *Purim*, (ſo called from *Pur* or caſting of Lots to deſtroy the *Jews*) in Remembrance of their

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Deliverance from that Deſtruction which *Haman* had plotted againſt them.

When *Abraham* was withheld from offering his Son *Iſaac* in Sacrifice, he called the Place *Jehovah-jireh*, that is, The LORD will provide to perpetuate the Memory of that preventing Mercy.

And *Moſes*, upon the Defeat of the *Amalekites*, built an Altar with this Inſcription, *Jehovah-niſſi*, that is, *The LORD is my Banner*; thence *Bethel* took it's Name, which ſignifies the Houſe of GOD, becauſe of GOD's Appearance to *Jacob* in that Place; and that Well of Water where *Hagar* was ſo ſeaſonably refreſhed was called *Beer-lahai-roi*, *The Well of him that liveth and looketh on me.* *Aaron*'s Rod that budded was laid up in the Tabernacle, and commanded to be kept as a Token againſt the Rebels for their Schiſm, *That they ſhould make it known to their Children, that the Generation to come might know, even the Children that ſhould be born, who ſhould ariſe and declare the ſame to their Children, that they might ſet their Hope in GOD, and not forget the Works of GOD, but keep his Commandments.* In like manner *Samuel* ſet up a Stone in that Place where he diſcomfited the *Philiſtines*, and called it *Eben-ezer*, ſaying, *Hitherto hath the LORD helped us.* Neither would *David* let that Place, (which like a Partition Wall, or Shield, guarded him from *Saul*'s Army when he was purſuing him) paſs without ſome Memorial of this Kind, calling it *Selah-hammah-lekoth*, that is, *The Rock of Diviſions*, 1 Sam. 23. 28.

To this End likewiſe the *Iſraelites* were enjoined to wear their Phylacteries of blue Ribbands on the Borders of their Garments throughout their Generations, wherein the Law was written, that they might look on them, and remember all the Commandments of the LORD, to do them. Neither doth Chriſt condemn the Uſe of theſe Signs and Memorials, but only their Abuſe and hypocritical enlarging of them to Oſtentation by the Scribes and Phariſees. What are Sacraments but Memorials of Chriſt's Death, as the weekly Sabbath is of his Reſurrection?

[illegible] this very Account the LORD is pleased to Name unto himself new Titles, as, *The GOD that brought Abraham out of Chaldea*, Gen. [illegible]. And again, *The LORD that brought the Children of Israel out of Egypt*; And again, *The LORD that gathered them out of the North Countries*, to mind his People by these and the like Designations of some special Providences he had wrought for them in these Places, and in those Times.

So that to despise, or not to observe the like Memorials in those appointed Seasons, now under the Gospel, when we have greater Mercies and Manifestations of his Love to Mankind, would demonstrate great Vanity, Pride and Self-conceitedness, and that one is very loose, and little regards either the Methods of Divine Providence, or the Wisdom and Piety of the Ancients in such Reviews. Besides, we may see by sad Experience how Christianity it self is wounded, and Atheism abounds since the Sacraments have been denied by some, and the Festivals by others; these publick Standards of our Profession, which have been handed down to us by the Fore-fathers of our Faith, are but few in Number, and [illegible] becomes Pilgrims travelling to the New Jerusalem above, where every Day is Holy Day, *Manifesta Festivitas Cœlos decet, non Exules*. Many Festivals are kept for Heaven than Earth, therefore says a learned Divine, *To celebrate these religious and sacred Days well, is to spend the Flower of our Time happily, they are the Splendor and outward Dignity of our Religion, forcible Witnesses of ancient Truths, Provocations to the Exercises of all Piety, Shadows of our endless Felicity in Heaven, on Earth everlasting Records and Memorials, wherein they that cannot be drawn to hearken what we Teach, may only by looking on what we do, may in a manner read whatsoever we Believe.*

But if these Considerations cannot prevail with some to comply with such innocent Ceremonies and Circumstances of Religion, yet the Mysteries which we commemorate on these Days, are the chief Articles of our Belief, the Sum of Saving Knowledge, and the greatest Mercies that ever were bestowed

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to Mankind, and therefore may conciliate some Respect with well-disposed Persons.

Now concerning this Mystery of the Incarnation, as the judicious Author of the *Ecclesiastical Polity* well observes, There are but four things which concur to make complete the whole State of our Lord Jesus Christ, his Deity, his Manhood, the Conjunction of both, and the Distinction of the one from the other, being joined in one: Four principal Heresies there are, which have in those things withstood the Truth. *Arians* by bending themselves against the Deity of Christ: *Apollinarians* maiming and misinterpreting that which belongeth to his Humane Nature: *Nestorians* by rending Christ asunder, and dividing him into two Persons. The Followers of *Eutiches* by confounding in his Person those Natures which they should distinguish. Against these there have been four most famous General Councils: The Council of *Nice* to define against the *Arians*: Against *Appolinarians*, the Council of *Constantinople*: The Council of *Ephesus* against the *Nestorians*: Against the *Eutychians* the *Chalcedon* Council, in four Words, *Truly*, *Perfectly*, *Indivisibly*, *Distinctly*: The first applied to his being God, and the second to his being Man, the third to his being of both One, and the fourth to his still continuing in that One both.

With these Sermons on our Solemn Holy Days, we have published one upon the Glorious Trinity in great Simplicity of Speech, very plainly and very succinctly, for none can speak well and much on so great a Mystery, which requires pure and calm Spirits, profound, and yet sober Judgments, not to reach beyond what is written for our Instruction. Concerning this Mystery of the Glorious Trinity, many Niceties and needless Questions have been started by vain Men; as first, That the latter Part of the Text is not in some Copies: But this Argument says little or nothing, when the Text is found in the first Editions, cited likewise by the ancient Fathers, and the Doctrine clearly confirmed by other Scriptures; *But if our*

[illegible] Scripture declares unto us the God of [illegible]) *hath shined into our hearts, to give the light of the knowledge of the glorious Gospel of Christ, who is the image of God, should shine unto them.*

[illegible] how these Three are One, what something [illegible] that one man be three, and yet these three but one; [illegible] created Beings; and in our selves, every individual Man and Woman, consisting of Soul, Body and Spirit, according to the Prayer of the Apostle, *That God would preserve our whole Spirit, and Soul, and Body blameless unto the coming of our Lord Jesus Christ.* 1 Thess. 5. 23.

But indeed this is a Question more Curious than Edifying, and not possible for Mortals fully to resolve.

Canst thou by searching find out God? Canst thou find out the Almighty unto Perfection? It is as high as Heaven, what canst thou do? deeper than Hell, what canst thou know? The measure thereof is longer than the Earth, and broader than the Sea.

How many subtile Wits, searching curiously into this great Mystery, have not only made it more mysterious with Words and weak Examples of Man's Invention, but likewise have fallen into damnable Errors, and Shipwracked their Faith and eternal Happiness. *To whom will you liken God? or, what Likeness will you compare unto him, saith the LORD.* And again; *To whom will you liken me? Or shall I be equal, saith the Holy One?* Who is sufficient for these things? O the depth, the depth, the depth, a Drop to the Ocean, a Grain to the Earth, an Atom to the Universe, so little or nothing is our Knowledge to comprehend the great Depth, which therefore we must not dispute with Boldness, nor gaze into with Curiosity, but learn with Sobriety, believe with Piety, and adore with Humility; never to speak of God but with that profound Reverence, as if we were speaking to God in our solemn Devotions and Worship.

This shows likewise the Folly of those idle and impertinent Questions, What God should be doing, or what were his

Delight before he made the World, as if there were not Men and Angels, the Knowledge and Contemplation of whose Universe were so absolutely Necessary and Essential to his Glory and Pleasure, when the Almighty is All-sufficient in himself, in his Son, and Holy Spirit. *Behold the Nations are as a Drop of a Bucket, and are counted as the small Dust of the Ballance; Behold he taketh up the Isles as a very little thing; all Nations before him are as nothing, and they are counted to him as less than nothing and Vanity.*

Dic ubi tunc esset, cum prater eum nihil esset.
Tunc ubi nunc in se, quoniam sibi sufficit ipse.

Say where was God before He made this glorious Ball,
Then in Himself as now, for He is All in All.

O sweet Harmony, glorious Society, and incomparable Unity, where all Three are One in Love, and One in Glory; One in Nature, and One in all Perfection; eternally Happy, and essentially Blessed in the mutual Relations and reciprocal Endearments of one another.

See how this Doctrine transports our Thoughts, and entertains us at once with Delight and Amazement; I cannot mind Three, but suddenly am confined to One, and as suddenly when I mind One, I am surrounded with the Light of Three: a Light so clear, so comfortable to illuminated Minds, as it is written, *Faith is the Evidence of things not seen*, that all the Blasphemies of wicked Men are not able to extinguish it. To this Purpose *Athanasius*, and the ancient Orthodox Fathers of the Church used the Word ὁμοούσιον, to show the Consubstantiality of the Father, and the Word, and the Holy Ghost, in Opposition both to *Arius* and *Sabellius*, the one asserting these Three to be ἑτερούσιον, of different and separate Natures; the other asserting them to be μονούσιον, one singular numerical

Substance under different Names only and Con-
of which two Heretics *Sabellius* and *Arius*, our
Epiphanius thus writeth,

Ut Fidem trinam, ac hic non explicitur unam;
Unde error pavet, quamquam diverſa ſequantur.

The one making the Apoſtle's Argument in the Text very weak and improper, to alledge for three Witneſſes of Chriſt's Divinity, three Words or Names only and no more; The other renting their Unity againſt ſo many clear Teſtimonies of Scripture, which is the Rule of our Faith and Manners; Therefore as many as walk according to this Rule, Peace be on them and Mercy, and upon the *Iſrael* of God.

Chriſt-

Chriſtmaſs Day.

When the Fulneſs of Time was come, God ſent forth his Son made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons, Gal. Chap. 4. Verſes 4, 5.

HAD we no more to ſay for the Obſervation of our Feſtivals, but that they are Days to bring to Remembrance, as it is ſaid of ſome *Pſalms*, that they are *Pſalms to bring to Remembrance*; Or as it is ſaid of that Night in which the Children of *Iſrael* came out of *Egypt*, *That is a Night much to be obſerved unto the Lord*, this ſame is enough to commend their Memorial to all ſober Chriſtians: for if a temporal Deliverance deſerved a Day to be ſolemnly ſet apart for an Anniverſary Thankſgiving; much more ſhould the Day of our ſpiritual Deliverance be kept in everlaſting Remembrance, which came to paſs according to the Revolution of the Year upon this Day, as we are credibly informed by very early and undeniable Tradition, in the Writings of the Ancients, in the Hiſtories of the Church, and the Homilies of the Fathers upon this Subject, and upon this Day.

One Generation, O Lord, ſhall praiſe thy Works to another; They ſhall abundantly utter the Memory of thy great Goodneſs unto a People that ſhall be born, that thou Pſal. 14. 5. Pſal. 22. 31.

laſt

Observe this. There is a great Difference betwixt our Festivals under the Gospel, and the superstitious observing of Days and Months, and Years, and Times, which the Apostle censures here in these *Galatians* for turning back to the weak and beggerly Elements, the new Moons and sabbatical Feasts under the Law for Justification, all which were nothing of themselves but figurative Shews and Foreruners of these happy Solemnities under the Gospel, which are Days of Prayer and Thanksgiving, of Joy and Gladness of Heart, rejoicing in the Lord, and for the Lord. *But when*, &c.

In these Words we may read the great Mystery of Man's Redemption, and from thence reap many useful Instructions, if we consider,

First, The Excellency of the Person whom God sent into the World for that great Work; not an Angel, or any other but his own Son, for the Redemption of the Soul is precious, being immortal, and of infinite Capacity to be happy or miserable for ever. Therefore nothing less than an infinite Price and an infinite Power could redeem us from infinite Misery.

Secondly, The fit Opportunity of his coming, now in the Fulness of Time, to bear Witness to the Truth, when all Flesh had corrupted their Ways, and that wicked Generation of the Jews had made the Commandments of God of none Effect, through their Traditions, teaching for Doctrines of Faith, the Ordinances of Men.

Thirdly, The wonderful Union of the two Natures in Christ Jesus, that the eternal Son of God should be born of a Woman, and become like unto us in all things, Sin excepted. Or,

Fourthly, If we consider the glorious Design of Christ's Incarnation, which was to redeem us from the curse of the Law, and to adopt us to be the Children of God, we cannot but rejoice exceedingly, and acknowledge our selves infinitely obliged to requite so great Kindness with all the Expressions of Love and Obedience.

I will praise thy Name, O Lord, for it is comfortable. Psal.
Therefore shall the People praise thee for ever and 54. 6. 17.
ever.

I. The first considerable in the Text, which is the Foundation of our Faith, and the following Discourse, we believe from the Scriptures, and are certainly perswaded by all the convincing Arguments of Reason and Revelation, That he who was born of the Virgin *Mary*, and was called *Jesus Christ*, whom the Jews crucified, and whom all Christians worship, professes to Worship, is the very Son of God, the true *Messias* and Saviour of the World, of whom *Moses* in the Law and the Prophets did write, for the Testimony of Jesus is the Spirit of Prophecy, and these early Predictions of his Incarnation and coming into the World, which were all exactly accomplished in his Person.

To this the Voice of *John* the *Baptist* crying in the Wilderness, and the Voice of God speaking from Heaven, gave Witness, besides those prodigious Works which he did himself to witness that he was the Son of God. So that if the Testimony of Holy Men and Holy Angels be true, if the Word of God be true, and the Works of God be true, even these mighty Works which were done in the View of the World, put early on publick Records, and faithfully preserved in every Age, by a continued Succession of Holy Orders, sealed with the Blood of Martyrs, and frequently celebrated on Festival Days, and in the Sacred Mysteries of Baptism and the Holy Communion, which are lasting Memorials and Monuments of all that *Jesus began both to do and teach, until he was received up into Glory*, then this is true likewise, that *God sent forth his Son made of a Woman*, &c.

And the Word was made Flesh, and dwelt, or tabernacled, *among us*, that is, in our Nature, *and we beheld his Glory*, (in the Holy Mount) *the Glory as of the only begotten of the Father, full of Grace and Truth*;

Mat. 5. 35. Luke 9. Heb. 2. 3. Joh. 1. 45. Rev. 19. 10. Mat. 3. 17. Joh. 5. 36. Gal. 4. 4. Joh. 1. 14. 2 Pet. 1. 16, 17.

even

such Glory, he would not be communicated to any other but to him who was by Nature the Son of God; such Glory as no Flesh could behold otherwise than as it was in Christ, or in the Word *made Flesh*, and clothed with our Nature, which vailed the Divine Glory, like that visible curious embroidered Vail over the Holy of Holies in the Tabernacle; so in the Beginning God created Man after his own Likeness and spiritual Excellencies, so now the Son of God takes upon him the Likeness of Man and his corporal Substance, that in this mutual Likeness there might be mutual Love, Converse and Complacency; that we might convey our Adorations to God by Jesus Christ, *who is the Brightness of the Father's Glory, and express Image of his Person*: An Image which we may bow unto without Idolatry, and invoke without Superstition, even the visible Image of the invisible God, as it is written, *Kiss the Son, lest he be angry, and ye perish* Psal. 2. *from the Way, when his Wrath is kindled but a little; blessed are all they that put their Trust in him.* Therefore, says the same Evangelist, *No Man hath seen God at any time, the only begotten Son, who is in the Bosom of the Father, he hath declared him*; not by Word only, or Declaration of his Will, as the Prophets did of old, but by way of Fact or real Representation: *He that hath seen me*, says Christ, *hath seen the Father*, and hath seen the Love of the Father; that if we will not believe the Word of God, saying, *He will have all Men to be saved*; nor the Oath of God, swearing, Ezek. *That he taketh no Pleasure in the Death of the Wicked*; 33. 11. nor the Nature of God, *That he is Love, and dwelleth* 1 John *in Love*: Yet we may believe our own Eyes, and say 4. 16. with the beloved Disciple, *That which was from the be-* 1 John *ginning, which we have heard, which we have seen with* 1. 1, 2. *our Eyes, which we have looked on, and our Hands have handled of the Word of Life; For the Life was manifested, and we have seen it, and shew unto you that eternal Life which was with the Father, and was manifested unto us.*

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This will better appear, if we consider these two Things. *First*, It was necessary there should be a Mediator betwixt God and Man, and that because of the immense Glory and infinite Purity of the Divine Majesty, which could not admit of any Address, nor accept of any Service from a sinful and guilty Creature, till first it should be hallowed, and presented by one that was Pure and Holy; *For such an High Priest became us, who is Holy, Harmless, Undefiled, separate from Sinners, and made higher than the Heavens.* Heb. 7. 26.

And *Secondly*, As it was necessary that there should be a Mediator betwixt God and Man, because of the great Distance betwixt the one and the other, to break down the Partition Wall, and reconcile both together: So it was very convenient that Jesus Christ the Son of God should be this Mediator, for however the whole Trinity did immediately concur in this Mystery of the Incarnation, in framing and sanctifying his Body, which he had of the blessed Virgin, yet was the same terminated on the Son only, and inseparably united to him: *The Holy Ghost shall come upon thee* (said the Angel to her) *and the Power of the Highest shall overshadow thee: Therefore also that Holy Thing which shall be born of thee, shall be called the Son of God.* Luke 1. 35. For, *First*, (as one well observes) Seing the blessed Trinity was pleased to have Satisfaction made for the Sins of Mankind, and by this Satisfaction to exhibite an exquisite Pattern of Justice and Equity to be made by exquisite Obedience: And next, Since Man's Sin did especially consist in Rebellion, the Satisfaction was according to the Rule of Justice and Equity, to be made by most exquisite Obedience; Now the most exquisite Obedience that can be performed, is from a Son to his Father, or from a Servant to his Lord. Hence it pleased the eternal Wisdom and Son of God, to take not the Nature of Man only, but the Form of a Servant (for a while) upon him, to make the most perfect and abundant Satisfaction by the most exquisite Obedience; of which both the State of a Son and Condition of a Servant

was capable. Besides, who is so fit to give us the Privilege to become the Sons of God by Adoption, as he who is Son of God by Nature, or to repair that Image of God, that Holiness and Righteousness in our Souls (which Sin had so greatly defaced) as he *who is the express Image of his Person.* Therefore the Scriptures expressly declare, *That as there is one God, so there is one Mediator betwixt God and Man, Christ Jesus.* Christ signifies *Anointed*, Jesus, a *Saviour.* As of old, Prophets, Priests and Kings were anointed, and by that material Unction consecrated to their Offices: So this Mediator betwixt God and Man, Christ Jesus was anointed, not with the external Effusion of material Oil, which was only a symbolical Rite, but with the real Infusion and Sanctification of the Holy Ghost in an extraordinary Manner and Measure. For so high an Imploy and Undertaking, being separated from the Womb, when the Power of the Highest did overshadow and sanctifie his Conception, and then more solemnly and visibly at his Baptism, when the Heavens were opened unto him, and the Spirit of God descended like a Dove and came upon him. He was anointed as our Prophet, to reveal unto us the whole Counsel of God, in Order to our Salvation; not in Parables and dark Sayings, as they did of old, but plainly and familiarly, as a Man speaketh to his Friend; whereof *Moses* was a Type, when the Lord spake to him Face to Face, and when he said to the Children of *Israel*, *I will raise them up a Prophet from among their Brethren, like unto thee, and will put my Words in his Mouth, and he shall speak unto them all that I shall command him: And it shall come to pass, that whosoever will not hearken unto my Words which he shall speak in my Name, I will require it of him.* Next, As our Priest, to expiate the guilt of our Sins, by that voluntary Sacrifice of his own Body upon the Cross, by virtue whereof he appears continually in the Presence of

1 *Tim.* 2. 5.

Exod. 30. 30. 2 *Kings* 9. 3. *John* 3. 24. *Mat.* 3. 16.

Deut. 18. 18.

Is. 61. 1.

of God for us as our Advocate and Interceſſor; and now as our King he is exalted on the Throne of Majeſty, and all Power given him in Heaven and in Earth, that he may defend us againſt all our Enemies, and diſpenſe unto us the Divine Favour. The Scriptures, I ſay, declare unto us very often, *That he is our Advocate with the Father, and by him we have Acceſs unto his Grace and Favour*: And therefore we uſually pronounce the Bleſſing in the Name of our Lord Jeſus, ſaying, *The Grace of our Lord Jeſus Chriſt*, &c. to ſhew that it is by his Grace and Interceſſion that we are made partakers of the Love of God the Father, and of the Fellowſhip of the Holy Ghoſt; *I am the Way, and the Truth, and the Life; no Man cometh to the Father but by me: Wherefore in all things it behooveth him to be made like unto his Brethren, that being touched with the feeling of our Infirmities, he might be a merciful and faithful High Prieſt in things pertaining to God, to make Reconciliation for the Sins of the People.*

Thus, God in his infinite Wiſdom, Juſtice and Goodneſs was pleaſed to redeem us after this manner, by the Incarnation of his eternal Son, not only becauſe the Remedy was ſo ſuitable for the Diſeaſe; as may appear from what hath been ſaid already, but likewiſe herein were manifeſted the greateſt Expreſſions of the Divine Love and Pity to Mankind: *For in this was manifeſted the Love of God towards us, becauſe that God ſent his only begotten Son into the World, that we might live through him.*

God manifeſted his Love greatly to us in our Creation, when he made us and all things by the Word of his Power only, but now much more in our Redemption, when he ſpared not his own Son for our ſakes, that he might oblige us with the ſtricteſt Bonds of Gratitude and Love.

O my Soul, admire and adore the Breadth and Length, the Depth and Hight of God's Love, which paſſeth all natural Underſtanding, that God ſhould ſeek unto us before we ſeek unto him: This was preventing Mercy indeed, as it is written,

I am found of them that ſought me not: For what the Law could not do in that it was weak through the Fleſh, God ſending his own Son in the likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh, that the Righteouſneſs of the Law might be fulfilled in us, who walk not after the Fleſh, but after the Spirit. Who would not Love thee, O King of Saints, and do any thing for thy ſake, who hath done ſo much for us Men, and for our Salvation.

Thus we have conſidered who is he that was incarnate, namely Jeſus Chriſt the Son of God, *Who is over all God, bleſſed for ever, Amen*; Whom therefore we ſhould Believe, Worſhip and Obey. *For God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting Life; For God ſent not his Son into the World, to condemn the World, but that the World through him might be ſaved. And again, when he bringeth in the firſt begotten into the World, he ſaith, And let all the Angels of God worſhip him.*

II. Next, let us enquire when he was incarnate, it was in Time, and in the Fulneſs of Time, which was appointed by the Father, to free us from the Yoke of *Moſaical* Rites and Sacrifices, which neither our Fathers nor we were able to bear. About the Return of the Year in the Reign of *Auguſtus Ceſar*, a peaceable Prince, and a peaceable Time, near Four thouſand Years after the Creation of the World, the Day-Spring from on High, the Prince of Peace was born, and by his Preſence brought Life and Immortality to Light; as when the Sun ſprings from the Eaſt with Rays of Light and Beauty about his Head, to viſit theſe dark Regions of Mortality, ſo ſprang the Sun of Righteouſneſs from the Womb of the bleſſed Virgin, to give Light to them that ſit in Darkneſs, and in the ſhadow of Death, and to guide our Feet in the Way of Peace: It is not without a Myſtery, that the Son of God choſe to be manifeſted now in this Fulneſs of Time, rather than in former Times, that Man falling of himſelf, and then finding no Help

in

in himself, nor any Hope of Relief by all the Precepts of moral Philosophy, or the Wisdom of the World, but the longer he lay, the longer he languished, that he might know, *That Salvation is only of the Lord, and besides him there is no Salvation*, as it is written, *O Israel, thou hast destroyed thyself, but in me is thy Help.*

Whom have I, O Lord, in Heaven but thee for my Saviour, *and there is none upon Earth whom I desire besides thee; my Flesh and my Heart faileth, but, O Lord, thou art the Strength of my Heart, and my Portion for ever.*

Therefore the *Messias* would not come sooner till Peoples Expectations should be fully ripe, nor tarry longer, lest their Expectations should languish; but in the Fulness of Time he was pleased to come with the Fulness of Grace, and the Fulness of Consolation, to make Reconciliation for Iniquity, and to bring in everlasting Righteousness.

Now the *Roman* Arms were displayed in the Holy City, and the Scepter was departed from *Judah*: Now the Number of *Daniel*'s Weeks were accomplished, and the *Baptist* was come in the Spirit and Power of *Elias*: Now the Law was to yield to the Gospel, and now all the bloody Sacrifices and daily Oblations were to expire, and to give Place to that on the Cross.

Shortly in this Fulness of Time, all the Types under the Law were fulfilled, and all the Promises made to the Fathers were fulfilled, and all the Prophecies that were before the *Messias*, foretelling his Birth and Appearance in the World were fulfilled, and now exactly performed in his Person; therefore not only his Forerunner the *Baptist*, and afterwards his own Apostles endeavoured by this Argument to convince the obstinate *Jews*, that Christ or the *Messias* was now come in this Fulness of Time, but likewise himself in his first Appearance in publick, when he began to preach, did second his Exhortation with the miraculous Exercise of his regal Power, and other Motives, proper to convince them that he was the *Messias*, and his

Kingdom

Kingdom now manifeſted, ſaying, *If I caſt out Devils*
Matth. *by the Spirit of God, then the Kingdom of God is come*
12. 28. *unto you.* And again, *The Time is fulfilled, and the*
Kingdom of God is at Hand: Repent ye, and believe the
Mark *Goſpel*; That is, Behold now the Manifeſtation of the
1. 15. *Meſſias* and his Kingdom: For ſo the Scriptures and
the *Jews* in their ordinary Language expreſſed the
Kingdom of the *Meſſias*, under the Notion of the King-
Dan. 2. dom of God, and the Kingdom of Heaven, which
44. appears by this, that they never asked him what he
Matth. meant by that Expreſſion, that he ſo frequently uſed
13. and mentioned on all Occaſions; which was a proper
Argument to perſwade them to Faith and Repentance,
becauſe of theſe fair Opportunities they had of a Mediator,
and the Means of Reconciliation, whereby an Entrance
might be adminiſtrate unto them abundantly in the
Kingdom of Glory by this Kingdom of Grace.

Thus the Incarnation of the Word was in the Fulneſs
of Time, and not from the Beginning: However, it
was ſo in the determinate Counſel of God, yet not ſo in
the Execution and Manifeſtation thereof: As alſo ſays
the Wiſdom of God, *Who verily was foreordained before*
1 Pet. *the Foundation of the World, but now manifeſted in theſe*
1. 20. *laſt Times for you, that he might make known the Riches*
of his Glory in the Veſſels of Mercy, which he had before
prepared for Glory; Even us whom he hath called, not only
of the Jews, but alſo of the Gentiles. As he ſaith alſo in
Oſee, *I will call them my People, which were not my People;*
Rom. *and her, beloved, which was not beloved. And it ſhall come*
9. 25. *to paſs, that in the Place where it was ſaid unto them, Ye*
are not my People; there ſhall they be called the Children of
the living God. Now it was therefore, and no ſooner,
Pſal. that Mercy and Truth ſprang out of the Earth, and
88. 9, Righteouſneſs looked down from Heaven; now was
10, 11. the Time of Love, and the Time of Life, that God
aroſe

arose and had Mercy on Zion, now the Time to Favour her, yea the set Time was come: Seing then God hath an appointed Time for every Purpose under Heaven.

Wait thou upon the Lord, O my Soul, and limit not the Holy One of *Israel*; He that sent forth His Son in the Fulness of Time, will likewise manifest his Power and Providence in a fit Time to deliver thee from all thy Afflictions: (*Let not him that believeth make haste, for thus saith the Lord, In an acceptable Time have I heard thee, and in the Day of Salvation have I helped thee, and I will preserve thee.* Isa. 44. 8.

III. The next Thing that calls for our Disquisition, is the stupendious Manner of Christ's Incarnation, and he was made of a Woman; made, not created or changed; for He had His Body of the Substance of the blessed Virgin, which was assumed to the God-Head, without Confusion of Natures, or Multiplication of Persons, (for, as a learned Divine says well) *It pleased not the Word or Wisdom of God, to take to it self some one Person amongst Men; for then should that one been advanced which was assumed, and no more; But Wisdom, to the End that she might save many, built her House of that Nature, which was common unto all:* She made not this or that Man her Habitation, but dwelt in us, that is, in our Nature, the Evangelist using the Plural Number Men, for Manhood: Besides, if the Son of God had taken to himself a Man now made, and already perfected, it would of necessity follow, that there are in Christ two Persons, the one assuming, and the other assumed; whereas the Son of God did not assume a Man's Person unto his own, but a Man's Nature unto his own Person: And therefore look upon him, ye seed of *Abraham*, the very first Element of our Nature, before it was come to have any personal humane Substance, the Flesh, and the Conjunction of the Flesh with God John 1. 14.

began

began both at one Inſtant, his making and his taking to himſelf our Fleſh, was but one Act: So that in Chriſt there is no perſonal Subſtance but one, and that from everlaſting; *For verily he took not on him the* Heb. 2. 16. *Nature of Angels: but he took on him the ſeed of* Abraham. He taketh hold with a Kind of Violence, as it were, even as Chriſt caught *Peter* when he began to ſink, (for it is the ſame Word in both Places) or as the Angel laid hold upon *Lot*, when he lingered, and was like to be ſwallowed up in the Flames of *Sodom*; So our bleſſed Saviour, clothed with our Likeneſs, and all the endearing Expreſſions of Love came running after us, when we were running from him, and laid hold on our Nature, and pluckt us as Brands out of the Fire, and from the Jaws of that roaring Lion the Devil, and ſo delivered them, who through fear of Death were all their Life-time ſubject to Bondage. This is rarely well expreſſed by the Apoſtle in two Words, ſaying, *That Chriſt was made of the Seed of* David *according to the Fleſh, and declared to be the Son of God with Power, according to the Spirit of Holineſs*: *Totus in ſuis, totus in noſtris*, (ſays one Ancient) wholly in his own Nature, and wholly in our Nature.

Hoſanna to the Son of David, *bleſſed is he who cometh in the Name of the Lord; Hoſanna in the higheſt.*

Thus the Son of God was made of a Woman, to ſhew himſelf the Saviour of Women as well as of Men; Luk. 1. 47. Gal. 3. 28. as it is written, *There is neither Male nor Female, for ye are all one in Chriſt Jeſus.* Of a Woman, and of a Woman who was a Virgin (however under the Vail of Wedlock, to preſerve her Honour from Miſpriſion) to ſhow likewiſe that Chriſt, even as Man, in Regard of his Luk. 1. 34, 35. temporal Generation, without the Intervention of an earthly Father, was the Son of God conceived of the Holy Ghoſt. *Sine paterna carnis Concupiſcentia*, (ſays

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an Ancient) *for Heaven no Impurity can enter*, as it is that of the Children of Adoption. *Which were born not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God*; albeit he be called the Son of Man, because he took upon him the Nature of Man; For as it was promised, *That the Seed of a Woman*, (that is of a Woman alone, without the Embraces of a Husband) *should bruise the Head of the Serpent*, and destroy his Empire and Dominion in the World, as it is written, *Behold a Virgin shall conceive and bear a Son, and his Name shall be called Immanuel, which being interpreted, is, God with us*; thus to the Saviour of the World should not be stained with original Sin and Concupiscence, which like an Hereditary Disease descends from Parent to Children in the ordinary Course of Generation, and so it seemed good to the Divine Wisdom to repair the World by the same Means, by which it was ruined, and that was by a Virgin, that the Piety of *Mary* might in this happy Conception, expiate in some Manner the Guilt and Curiosity of *Eve*.

Gen. 3. 15.

Isai. 7. 14.

O sweet Saviour of the World, by thy Holy Conception and Immaculate Birth, sanctifie us miserable Sinners, who were born in Sin, and conceived in Uncleanness.

Certainly this is a great Mystery, and the greatest in all our Religion; *Great is the Mystery of Godliness, God manifested in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, and received up into Glory.*

1 Tim. 3. 16.

Besides, that God is Almighty, and his Ways Incomprehensible, though no ways contrary to right Reason, and the Analogy of Faith. We have as clear and undeniable Evidence of this Mystery of the Incarnation, as either the Thing it self, or we are capable of. See we not Mysteries in the most ordinary things of Nature,

which all our Philosophy cannot explain. As thou knowest not what is the Way of the Spirit, nor how the Bones do grow in the Womb of her that is with Child, even so thou knowest not the Works of God, that maketh all. Who can tell how the Parts of Matter cohere, when the Dust grows into Hardness, and the Clods cleave fast together? What more obvious to the Eye than Light or Motion, yet how little known to the Understanding. *Where is the Way where Light dwelleth?* Job 38. 19. *and as for Darkness, where is the place thereof?* Who is able to solve all the Doubtings that have been started about the Original of Winds, whence they came and whither they go? Or the different Flowings and Ebbings of the Sea, whereupon are the Foundations of the Earth fastened, or who laid the corner Stone thereof? *Hast thou entred into the Springs of the Sea? or hast thou walked into the Search of the Depths?* Or, dost thou know the ballancing of the Clouds, the wonderous Works of him that is Perfect in Knowledge? If thou understands not how Flesh and Blood can adhere to God, or how God and Man can be one Christ, thou understands as little how the Body adheres to the Soul, or how the Flesh and Soul can be one Man: If we tell you Earthly Things, and ye understand them not, how shall you understand if we tell you of Heavenly Things. *The Jews require a Sign, and the Greeks seek after Wisdom; but we preach Christ incarnate, and Christ crucified, to the Jews a stumbling-block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the Power of God, and the Wisdom of God.*

After this manner, the Son of God was made of a Woman, made under the Law, that is, made subject to the Law, and to all the Sanctions of the Law; so far as was consistent either with the Will of the Law-giver, who had Power of Life and Death, to forgive and punish

in what Terms he pleased, or with the Person of our Surety, and the Son of God, who was incapable of eternal Death and Desperation, for him to suffer the same Kind of Punishment which was due to us, was neither imposed nor proper; it was enough he suffered what was required, and made Satisfaction for all our Transgressions, whereby the Honour of the Divine Laws was preserved, our Guilt expiate, and our selves received into Favour again; as it is written, *He hath made him to be Sin for us, who knew no Sin*; that is, a Sacrifice for our Sins, *that we might be made the Righteousness of God in him*, and by him; therefore he is called, *THE LORD OUR RIGHTEOUSNESS*, because he is the procuring Cause and Dispenser of all our Graces and all our Righteousness. 2 Cor. 5. 21. Jer. 23. 6.

O the Depth of the Riches, both of the Wisdom and Knowledge of God, how unsearchable are his Judgments, and his Ways past finding out.

IV. This brings us, in the last Place, to speak of the End of the Incarnation, why God sent forth his Son to be made of a Woman, and to be made under the Law, which was to redeem us, who were under the Law, and under the Curse of the Law, that we might receive the Adoption of Sons. It was to redeem us from all Evil, and to adopt us to all Good, even unto the glorious Liberty and Privilege of the Children of God; He came to seek and to save that which was lost, that the World might have Life, and have it more abundantly; this was his Errand into the World, and therefore he was called *Jesus*, that he might save his People from their Sins.

This Word *Redemption* is a borrowed Expression, and implies the Payment of a Ransom or Price in Exchange of one in Thraldom or Misery; such was our Redemption, and such was our former Condition, a

Condition of Sin and Misery, a State of Darkness and the Shadow of Death, which we had voluntarily brought upon our selves, in listening to the Tempter, and leaving God, and thereby were exposed to the Malice of our spiritual Enemies, and all the Severities of the Divine Justice, *Having no Hope, and without God in the World; but when the Fulness of Time, &c.*

This likewise was the Price of our Redemption, even the Incarnation of the Son of God, and the Blood of the Son of God, by which he satisfied the Law for all our Debts, until the uttermost Farthing, and cancelled *the Hand-writing of Ordinances that was against us, and reconciled us unto the Father, giving himself for us, an Offering and a Sacrifice to God for a sweet smelling Savour.* Less he would not give, and more could not be desired than this voluntary Oblation of himself, and Intercession in our Behalf, which was an Instance of immense Love and infinitely obliging Kindness; here was Person for Person, and Life for Life, he gave his Body to redeem our Bodies, and his Soul to redeem our Souls, when he made his Soul an Offering for Sin, he was made a Curse, that we might be made Happy, even the blessed of the Lord, as it is written, *Christ hath redeemed us from the Curse of the Law, being made a Curse for us; for it is written, Cursed is every one that hangeth on a Tree, that the Blessing of* Abraham *might come on the Gentiles through Jesus Christ, that we might receive the Promise of the Spirit through Faith.*

Verily this was a great Blessing, that Christ should redeem us from the Curse of the Law, but greater yet, that we should receive the Adoption of Sons, *To be Heirs of God, and joint Heirs with Christ*; A Privilege so great, so transcendent, that the beloved Disciple, wanting Words to express the same, he breaks out into Admiration, *Behold what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God.* Such Honour have all Believers in Jesus Christ, to be called the Children of the Highest, as it is written, *He was in the World, and the*

Rom. 8. 17, 31.

John 1.

the World was made by him, and the World knew him not; He came to his own, and his own received him not, but as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name. And again, *Both he that sanctifieth, and they that are sanctified, are all of one, for which Cause he is not ashamed to call them Brethren.*

O sublime Dignity, unspeakable Comfort, and excellent Privilege of Adoption, whereby we partake of the Divine Nature, having Access to the Throne of Grace, and cry *Abba Father.* Blessed be God the Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly Places in Christ; according as he hath chosen us in him before the Foundation of the World, that we should be Holy and Blameless before him in Love, having predestinated us unto the Adoption of Children by Jesus Christ unto himself, according to the good Pleasure of his Will, to the Praise of the Glory of his Grace; wherein he hath made us accepted in the Beloved, in whom we have Redemption through his Blood, even the Forgiveness of Sins, according to the Riches of his Grace. For as much then as we are not redeemed with corruptible Things, as Silver and Gold, from our vain Conversation, but with the precious Blood of Christ, as of a Lamb without Blemish, and without Spot. Let us be Holy, as he that redeemed us is Holy, in all manner of Conversation: For the Grace of God, the Gospel of our Lord Jesus Christ, that bringeth Salvation, hath appeared unto all Men; teaching us, that denying Ungodliness and worldly Lusts, we should live Soberly, Righteously and Godly in this present evil World, resembling each one the Children of a King, and the Children of our heavenly Father, as a chosen Generation, a royal Priesthood, an holy Nation, and a peculiar People, that we should show forth the Praise of him that called us out of Darkness into his marvellous Light, which in Times past were no People, but now are the People of God; which had not obtained Mercy, but now obtain Mercy. The Scriptures abound with Testimonies and Exhortations to

this

this Purpoſe, that we being delivered out of the Hands of all our Enemies, might ſerve him without Fear of them all the Days of our Life: For to this End was the Son of God manifeſted in the Fleſh, and made Way through all the Clouds of Heaven, that he might deſtroy all the Works of the Devil, and tell Men how paſſionately he loved them, and longed for their Happineſs, to ſhow them the Way to Heaven by his Holy Life and excellent Doctrines, that he might bring many Sons into Glory.

Now, of the Things which we have ſpoken, this is the Sum, That the Lord Jeſus Chriſt the Son of God, and for our ſakes the Son of Man, is both God and Man in one Perſon: God of the Subſtance of the Father, begotten before the World; and Man of the Subſtance of his Mother, born in the World, perfect God and perfect Man, of a reaſonable Soul and humane Fleſh ſubſiſting, who although he be God and Man, yet he is not Two but One, Chriſt not by Converſion of the Godhood into Fleſh, but by Aſſumption of the Manhood into the Godhood altogether; not by Confuſion of Subſtance, but by Unity of Perſon: For as the reaſonable Soul and Fleſh is one Man, ſo God and Man is one Chriſt. So we Confeſs every one of us with the Catholick Church, *I believe in God the Father Almighty, and in one Lord Jeſus Chriſt, who for us Men, and for our Salvation came down from Heaven, was conceived by the Holy Ghoſt, and born of the bleſſed Virgin* Mary. *This is a faithful Saying, and worthy of all Acceptation, that Chriſt Jeſus came into the World to ſave Sinners, of whom I am the Chief:* So ſaid St. *Paul*, and ſo ſhould every Penitent ſay of himſelf, in a deep Senſe of his Sins, and the Divine Goodneſs.

O bleſſed God, what Joy and Conſolation reſults from this comfortable Doctrine of the Incarnation; as the Angels ſaid unto the Shepherds, *Behold, I bring you glad Tidings of great Joy, which ſhall be to all People: For unto you is born this Day, in the City of* David, *a Saviour, which is Chriſt the Lord:* Without whom, we had never known God our Friend, or he us, for other

other than Enemies. *Can two walk together except they be agreed? For our God is a consuming Fire:* But now he hath reconciled us to himself by Christ Jesus, not imputing our Trespasses unto us. When the Wise Men saw Christ's Star, they rejoiced with exceeding great Joy, how much more when they saw Christ himself? Father *Abraham* rejoiced to see this Day afar off, and the *Baptist* leapt in his Mother's Womb for Joy at the Salutation of the blessed Virgin, when Christ was yet unborn.

How should our Hearts leap within us for Joy, *For unto us a Child is born, and unto us a Son is given, of the Increase of whose Government and Peace there shall be no End, from henceforth, even for ever; The Zeal of the* LORD *of Hosts hath done this.*

Awake, awake, put on thy Strength, O Zion, put on thy beautiful Garments, O Jerusalem, the holy City.

O sing unto the LORD *a new Song, for he hath done marvellously.*

His right Hand and holy Arm hath gotten him the Victory, the LORD *hath made known his Salvation, his Righteousness hath he openly shewed unto the World, he hath remembred his Mercy and his Truth towards the House of Israel. All the Ends of the Earth have seen the Salvation of our God.*

Therefore let the Heavens rejoice, and let the Earth be glad, let the Sea roar, and the fulness thereof.

Let the redeemed of the LORD *rejoice, whom he hath redeemed from the Hand of the Enemy.*

Kings of the Earth and all People, young Men and Maids, old Men and Children.

Let all sing a Part with the Angels in that *Christmas* Anthem, *Glory to God in the Highest, and on Earth Peace, good Will towards Men.* Amen, *and* Amen.

The

The PRAYER.

O Eternal, Almighty and most glorious God, the Creator of Heaven and Earth, the Fountain of all Grace and Goodness, we praise and adore thy excellent Majesty for all the Expressions of thy Love unto the World; Thou art Kind to all thy Creatures, in giving them Life and Food, and all Things convenient for them. But in a special Manner thou settest thy Love upon Man, whom thou madest a little lower than the Angels, and hast crowned him with Glory and Honour. Thou createdst us Holy and Upright in the Beginning, with Minds capable to Know, Love and Serve, and Enjoy thee for ever and ever; And after we had transgressed thy Holy Commandments, and in a great Measure defaced thy Image in our Souls, and so exposed our selves to Death and eternal Condemnation, yet rather than so noble a Creature as Man should perish for ever, it pleased thy Majesty to send him into the World, who is the Brightness of thy Glory, and the express Image of thy Person, even thy dear Son Jesus Christ, that whosoever believeth in him should not perish, but have everlasting Life. We have heard with our Ears, O God, and our Fathers have told us, what great Things thou hast done for us, how in the Fulness of Time thou hast sent forth thy Son made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons.

O the Depth of the Riches both of the Wisdom and Knowledge of God, how unsearchable are thy Judgments, and thy Ways past finding out. What is Man, O Lord, that thou art mindful of him? or the Son of Man, that thou shouldest visit him after this Manner?

O wonderful Condescension, stupendious Love, and Mercy of all Mercies, that the eternal Son of God should stoop so low to become the Son of Man, and take upon him the Form of a Servant,

and

and ſuffer ſo many Indignities, and at laſt Death it ſelf for ſuch
and wretched Sinners. Great indeed is the Myſtery of Godlineſs,
God manifeſted in the Fleſh, juſtified in the Spirit, ſeen of Angels, preached
Miracles, Wonders and Signs from Heaven, ſeen of Angels, preached
unto the Gentiles, believed on in the World, and now received up
into Glory.

We believe, O Lord Jeſus, that thou art the Chriſt, the Son
of the Living God, we Praiſe and Worſhip thee, O Lord Jeſus,
the only beloved, and the only begotten of the Father, the Delight
of Angels, and the Glory of Heaven. What could move thee,
O ſweet Saviour, to veil that eternal Beauty, that Majeſty and
Glory of the Godhood, and to appear in the likeneſs of ſinful Fleſh,
verily this could be no other but Love; Love to us Men, and
Love to our Salvation, that we might live and be happy for ever.
Therefore thou converſed thirty and three Years with Sinners
upon Earth; revealing to them the Will of thy Holy Father,
and leading them by thy Holy Example in the Way to everlaſting
Happineſs. All thy Actions were for our Inſtruction to encourage
our Faith, to reform our Manners, and to teach us perfect Vertue
and perfect Obedience, which appeared throughout thy whole Life
and Converſation upon Earth, which was a moſt excellent Pattern
of the greateſt Freedom, Affability and Courteſie, of the greateſt
Candor and Ingenuity, of the moſt marvellous Gentleneſs and
Meekneſs, of the deepeſt Humility, of the greateſt Contempt of
the World, of the greateſt Contentation and Self-denial, of the
greateſt Obedience, Charity and Patience, and all other Graces, that
we may walk in thy Footſteps, and live as thou lived, and give
our ſelves wholly to thee, who loved us, and gave thy ſelf to us
and for us. What ſhall we ſay to thoſe Things, If thou, O Lord,
be for us, who can be againſt us? Thou who ſpared not thy own
Son, but delivered him up for us all, wilt thou not with him
freely give us all Things that are good and convenient for us.
This is the Lord's doing, and it is marvellous in our Eyes, there-
fore again and again, Bleſſed be the Lord God of Iſrael, and

let all Flesh praise thy Holy Name; for thou hast visited and redeemed thy People, thou hast raised up an Horn of Salvation for us in the House of thy Servant David, as thou hast spoken by the Mouth of all thy holy Prophets since the World began, that we should be saved from all our Enemies, and from the Hand of all those that hate us, to perform the Mercy promised to our Father Abraham, (who is the Father of them that believe, and walk in his Faith) saying, In thy Seed shall all the Nations of the Earth be blessed; *and that we being delivered out of the Hands of our Enemies, might serve thee without Fear of them, in Holiness and Righteousness before thy Majesty all the Days of our Life, through Jesus Christ our Lord and only Saviour.* Amen and Amen.

Good

Good Friday.

When Jesus had cried with a loud Voice, he said, Father, into thy Hands I commend my Spirit: And having said thus, he gave up the Ghost, Luke 23. 46.

THIS is the Day that the Son of God was lifted up upon the Cross, that the Sons of Men might be lifted up into Glory; this is the Day that the true Paschal Lamb was offered, and Christ our Passover was sacrificed for our Sins. This is the Day that Christ humbled himself for our sakes, and became Obedient unto Death, even the Death of the Cross. However our blessed Saviour suffered all the while he was upon Earth, being often seen to weep, but never to laugh, so that *Christmass Day* and *Good Friday* were in a manner but the Morning and the Evening of his Passion. Hence he was called *a Man of Sorrows*, yet this Day *he poured out his Soul unto Death, and was made perfect through Sufferings.* This Day he was clothed all over with a Vesture dipt in Blood, and trode the Wine Press of the Fierceness and Wrath of Almighty God. Therefore let us with broken Hearts and weeping Eyes look up unto Jesus, who this Day had Trial of cruel Mockings and Scourgings, was buffeted and spitted on, and after he had endured such Contradiction of Sinners, and for Sinners, was led forth to Mount *Calvary*, and there in the midst of his Enemies, in the Presence

of his Friends, and before the Sun, was nailed all Naked unto the Cross, that the Shame of our Nakedness might not appear. Here let us consider, *First*, What he said, and next, What he suffered. *If so be that we suffer with him, that we may be also glorified with him. And when Jesus had cried with a loud Voice, he said,* He whose Words were always Seasonable, Rare and Serious, who never spoke but to the Glorification of God, and the Edifying of his Hearers, now he opens his Mouth from this uneasie Chair of the Cross, preaches and prays. The Words of a dying Friend are very observable, and shall we not say to mean the Words of our dying Saviour, who as a Man, and as a true Man, sensible of Sufferings, and subject to all the infirmities of humane Nature from the Greatness of his Pains, and the Greatness of his Love to us, *Cried out with a loud Voice*, and spoke seven times upon the Cross; by which seven Words the seven Gifts of the Spirit are sealed to all Believers, and the seven Golden Candlesticks are sanctified, and the Book with the seven Seals is opened, and the seven last Plagues are diverted, let us hearken to what our Saviour said upon the Cross, *For he will speak Peace to his People, and to his Saints.*

And when he had cried with a loud Voice, his Merits cried, and this bloody Sacrifice cried; now every Word, and every Wound cried aloud to Heaven, not for Vengeance, but for Mercy, saying, *Father forgive them, for they know not what they do*; this was the first Word which he said upon the Cross, a most effectual fervent Prayer, which he offered up with Blood and Tears in Behalf of those which were crucifying him, if God peradventure would give them Repentance unto Life. *Then said Jesus*, He who would hardly open his Mouth in his own Cause, but when he was importuned, or adjured by his false Judges, see how he speaks and pleads for his very Enemies. Now he made Intercession for the Transgressors, and was heard for his Piety, in that the *Centurion*, and many others of these very Persons, and their Posterity, were converted, for whom he prayed. *Then said Jesus, Father, forgive them, for they know*

not what they do; for had they known, they had not crucified the Lord of Glory: Therefore forgive them, and as many as shall repent of their Sins, forgive them freely for this bloody Sacrifice which I offer. This Prayer was full of Comfort, Merit, and Example, indefinite and universal, like the greater Light in the Firmament, that spreads far and wide into the utmost Bounds of the everlasting Hills.

Such was our Saviour's Charity, that he prayed and prevailed over the Malice of his Enemies, the Severity of God's Justice, and his own Sufferings; which should teach us to forgive our Enemies, and to pray for those that persecute us, after the Example of our blessed Saviour, *Who when he was reviled, he reviled not again, and when he suffered, he threatned not. For my Love they are my Adversaries* (says the *Psalmist* in his Person) *but I give my self unto Prayer*; As if he had breathed nothing but Prayer, and now watered his Prayer with Tears and Blood: Be of good Comfort, O my Soul, for as much as this Prayer is for thee, and for all penitent Sinners unto the End of the World; Jesus said once on the Cross, but now he says alwise, appearing for us in Heaven, *Father forgive them.*

The second Word our blessed Saviour said, was to the penitent Thief, who profited more these three Hours hearing Christ on the Cross, than the Disciples had three Years, seeing his Miracles: So powerful is the preaching of the Cross, and of Christ crucified to convert the Soul, as it did this Sinner, who of a Malefactor becomes a Confessor, and now (before he made Supplication) wrought all the Parts of Righteousness, declining from Evil when he confessed his Sin, and doing Good when he rebuked his Neighbour for railing, and proclaimed Christ's Innocency, while others were blaspheming, believing with his Heart, and with his Mouth confessing him to be *Lord and King*, and then puts up this modest Petition, *Lord remember me when thou comest to thy Kingdom.* O so easie and exorable as our blessed Lord is to all penitent Sinners, he neither upbraids this new Convert with his former Course of

Life,

Time, nor delays his Petition, but grants him more than he asks, and that with an Affeveration, *Verily, I say, I who came to seek and to save that which was lost; I who am the Way and the Truth, and the Life; I who have the Keys of David, that openeth and no Man shutteth, and shutteth and no Man openeth; I say unto thee, who hast been Partner with me in my Sufferings, thou shalt also be a Partner with me in my Glory; to Day thou shalt be with me, whose Presence is Paradise, and whose Love is better than Life.*

As the Gates of the earthly *Paradise* were shut for Sin committed by the First *Adam*, and kept close by Cherubims and a flaming Sword, which turned every Way to keep Sinners from the Tree of Life, so the Gates of the heavenly *Paradise* (for Satisfaction made by the Second *Adam*) were opened to this Penitent, and to all Believers, as he hath promised, saying, *To him that overcometh, will I give to eat of the Tree of Life, which is in the midst of the Paradise of God.*

Rev. 2. 7.

In fine, Here was one who had been a great Sinner in his Life, yet became a great Penitent at his Death, and obtained Mercy that none should Despair, and but one (now suffering for his Sins) that none should presume; wherefore, as the Holy Ghost sayeth, *To Day if ye will hear his Voice, harden not your Hearts.*

Our blessed Saviour's third Word was to the blessed Virgin standing at the Foot of the Cross, attesting the Payment of our Redemption by that bloody Sacrifice for the Sins of the World: Now when his Disciples were fled, and his heavenly Father seemed to forsake him, she takes up her Cross and follows him unto Death, whom she had accompanied in his Life: Now when the Sword of Sorrow and Grief did pierce her Soul, behold how tender the Son is of the Mother's Welfare in the midst of his own Sufferings, to provide an Attendant for her in all her Solitudes and Sufferings. Now when *Joseph* was dead, and himself a dying, when she had no House or Habi-

tation

cation of her own for Retirement; albeit she was a Princess, of the Blood Royal, and of the Lineage of *David*, a rare Example for dutiful Children to requite their Parents Care and Education. *Woman, behold thy Son*; he would not express that sacred Name of Affection, Mother, lest he should aggravate her Grief, or expose her to Contempt in the hearing of his Enemies, who were ready enough to blaspheme the Mother as they had done the Son. *Behold thy Son*, meaning St. *John*; as if he had said, *Behold one whom I have appointed to take Care of thee, and to Comfort thee in my Absence*; and again, looking to the beloved Disciple, *Behold thy Mother*, hereby transferring to him his own Relation, as it were to provide for her, and to Honour her as a Son should do his Mother; and from that Hour the Disciple took her unto his own Home. Thus when God takes away one Comfort, he gives another; therefore the blessed Virgin weeped, not as those that have no Hope, but leaning on the Faith of his Resurrection, takes Encouragement from the Fruits of his Sufferings, which was the Redemption of the World. *In the Multitude of my Sorrows within me, thy Comforts, O Lord, delight my Soul.*

The fourth Word which our Saviour said upon the Cross, was that grievous Complaint and Expostulation which he poured out in the Agony of his Passion, and from the Ardency of his Love to his heavenly Father; *Eli, Eli lama sabachthani*, that is to say, *My God, my God, why hast thou forsaken me?* Why art thou so far from helping me, and from the Words of my roaring? To what Shame and Suffering hast thou exposed thy well beloved Son? How am I left like a Lamb amongst the midst of ravenous Wolves, to wrestle with the Malice of Men, and all the Powers of Darkness: Now the Sins of the Elect lay heavy on our Saviour, and however his humane Nature was all the while inseparably united to his Divine Nature, yet the one had no Consolation from the other, but only that it was supported from sinking under the heavy Burden, therefore, as a suffering Man, and sadly afflicted, *He cried out*

with

with a loud Voice, My, &c. *I looked for ſome to take Pity, but there was none, and for Comforters, but I found none; for theſe things I weep, mine Eye runneth down, becauſe the Comforter that ſhould relieve my Soul is far from me:* The moſt grievous Complaint that ever was uttered by any Mortal, and the very Excels of Sorrow, and of one wreſtling, as it were, betwixt Hope and Fear; yet even in this ſad Affliction and Suffering for our Sins, behold two Words of Truſt for one of Deſpondency, *My God, my God,* &c.

Thus he was forſaken of his Father for a while, that we ſhould not be forſaken for ever; he ſuffered all the Severities of the firſt, that we ſhould not taſte of the ſecond Death: *For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted,* and deſerted for a while, as it is written, *For a ſmall Moment have I forſaken thee, but with great Mercies will I gather thee: In a little Wrath I hid my Face from thee for a Moment, but with everlaſting Kindneſs will I have Mercy on thee, ſaith the Lord thy Redeemer.*

Heb. 2. 18.

Iſa. 54. 7, 8.

Our Saviour's fifth Word on the Croſs, *Sitio,* I Thirſt, this was both a natural bodily Thirſt, and a ſpiritual Thirſt: Now his Veins were emptied, and his Blood exhauſted, which run like ſo many Rivulets from all the Parts of his natural Body, to waſh all the Parts of his myſtical Body the Church, and to cleanſe it from Sin. This was a ſcorching Thirſt indeed, and not the leaſt of his intolerable Pains which he ſuffered for our Sins: Therefore the royal Prophet ſpoke of it many Years before in his own Perſon, ſaying, *I am poured out like Water, and all my Bones are out of joint; my Heart is like Wax, it is melted in the midſt of my Bowels: My Strength is dried up like a Potſheard, and my Tongue cleaveth to my Jaws, and thou haſt brought me to the Duſt of Death.*

I Thirſt. This was no great Reward he fought, a Cup of cold Water, for the many good Offices he had conferred on them, in healing their Sick, in raiſing their Dead, and teaching them the Way to Salvation: Yet this ſmall Petition was denied him, or the Potion ſo imbittered, that it ſerved more to inflame, than to eaſe his Thirſt; as it is written, *They gave me Gall for my Meat, and in my Thirſt they gave me Vinegar to drink.* Pſal. 69. 21. If we conſider his two former Nights waking, without any Sleep or Refreſhment, or that fearful Sweat he ſuffered in the Garden, which was, as it were great Drops of Blood falling down to the Ground: Or if we conſider that prodigious Effuſion of Blood, when he was ſo cruelly ſcourged all his bleſſed Body over, by the whole Band of Soldiers, and now poured down from his Hands and Feet (which were nailed to the Croſs) as from ſo many Flood-gates that had been opened, it was no wonder his Thirſt was exceeding great, and more than ordinary.

This was likewiſe a ſpiritual Thirſt, for our Converſion and for our Happineſs; therefore ſaid he to his Diſciples before his Paſſion, *I have a Baptiſm to be baptiſed with, and how am I ſtraitned till it be accompliſhed.* This was a Baptiſm of Blood and Suffering, when they pierced his bleſſed Body with the Spear and Nails.

O that we might thirſt as earneſtly for the Glory of God, and our own Salvation, as our bleſſed Saviour thirſted for both.

The ſixth Word upon the Croſs was, *Conſummatum eſt*, It is Finiſhed: Now the Agony of our bleſſed Saviour's Paſſion was abated, and he began to feel theſe divine Conſolations, which for a while had been ſuſpended, as when the Sun ſprings out under a Cloud, and goes down with Rays of Light; ſo the Sun of Righteouſneſs, our dying Lord triumphs over Death, and all the Powers of Darkneſs.

It is finiſhed: By this our bleſſed Saviour confirms his latter Will and Teſtament; and becauſe he could not ſubſcribe the

 ſame

same with his Hands, which were nailed to the Cross, he seals it with his Blood: *For where a Testament is,* Heb. 9. 16, 17. *there must also of necessity be the Death of the Testator: For a Testament is of Force after Men are dead; otherwise it is of no Strength at all whilst the Testator liveth.*

It is finished: Now all things he had to accomplish in this Life were finished, now all the Types and legal Sacrifices, all the Promises and Prophecies of the *Messias* his Incarnation and Passion were finished; now God's Justice was satisfied, and Man's Redemption accomplished, *For by one Offering he hath perfected for ever them that are* Heb. 10. 14. *sanctified.*

Therefore he prayed, and as an obedient Son that deserved to be heard for his Piety, he prayed the more earnestly, *I have glorified thee on Earth, I have finished the Work which thou gavest me to do; and now, O Father, glorifie thou me with thine own self, with the Glory that I had with thee before the World was.* Blessed is the Servant, who after the Example of our blessed Lord and Master, works the Work of him that sends him, whilst it is Day, for the Night cometh, when no Man can Work.

To Day, O Christian, whilst it is called to Day, *Whatsoever thy Hand findeth to do, do it with all thy Might; For there is no Device nor Knowledge in the Grave whither thou goest:* That so finishing our Day and our Task together, every one of us may say with great Comfort and a good Conscience, *I have fought a good Fight, I have finished my Course, I have kept the Faith: Henceforth there is laid up for me a Crown of Righteousness, which the Lord the righteous Judge shall give unto me, and unto all them also who love his appearing.*

Our Saviour's last Word on the Cross was this in the Text, *Father, into thy Hands I commend my Spirit:* He had made his Legacy already, and left all things in

Order,

Order, his Clothes to the Soldiers, his bleſſed Mother to the Care of the beloved Diſciple; He had prayed for his Enemies, and promiſed a Place in *Paradiſe* to the penitent Thief; He had given his Body in Sacrifice, and his Blood a Ranſom for our Sins, and now he carries nothing with him out of the World but his Soul, and this he recommends to his heavenly Father, ſaying, *&c.*

This Recommendation was compoſed by the Holy Ghoſt formerly for this End, and for our Inſtruction likewiſe, to take Words with us when we pray, even a Form of ſound Words; the Words of the Scripture and the Words of the Church, which is inſpired by the Spirit of God: Therefore he taught his Diſciples, and commanded them when they prayed, to ſay, *Our Father*, &c. Pſal. 2. 2. Hoſ. 14. 2.

Father, into thy Hands, &c. He prays not as a Servant, or as a Supplicant, as St. *Stephen* did, ſaying, *O Lord receive my Spirit:* Or as old *Simeon*, *Now Lord letteſt thou thy Servant depart in Peace:* But as a Son that had Power to lay down his Life, and to take it up again, *Father*, &c. *And when Jeſus had cried*, &c.

Our bleſſed Saviour had cried once already upon the Croſs with a loud Voice, when he was wreſtling with the Wrath of God for our Sins; and now he cries again, citing all the Creatures judicially, as it were, to ſee our Redemption ſealed, and our Ranſom payed, when he was commending his Soul unto his heavenly Father, that we in our laſt Minutes may in like manner, by virtue of this Recommendation, commit the keeping of our Souls unto God, as unto a faithful Creator: For here our dying Saviour commends not only this precious Soul of his, which was perſonally united to the Divine Nature, but every Soul likewiſe that is united to him

by Faith and Love, as it is written, *The Souls of the*
Wiſ. 3. *Righteous are in God's Hands, and no Torment ſhall*
2. *touch them:* All the Powers of Darkneſs are not able to pluck them out of Chriſt his Hands, nor out of his
John Father's Hands: Why? *He is able to ſave them to the*
10. 28. *uttermoſt that cometh unto God by him, ſeing he ever liveth to make Interceſſion for them, that where he is, they may be alſo.* As he hath alſo promiſed, ſaying, *All that*
John *the Father giveth me come unto me, and him that cometh*
6. 37. *unto me, I will in no wiſe caſt out.*

Theſe were our Saviour's laſt Words upon the Croſs; but ſay, O my Soul, what was thy bleſſed Saviour muſing all the Time he hang upon the Croſs? Said he nothing beſides, did not the Extremity of his Pain tempt him to Impatience and Murmuring? No, verily all theſe grievous Sufferings could neither damp his Confidence in his heavenly Father, nor leſſen his Charity to his greateſt Enemies; but all the while he was ſearching in the Spirit what Scriptures were yet to fulfil, what Prophecies were yet to accompliſh, and what more he ſhould do for his Vineyard than he had done already: Shortly, we may eaſily divine what he was muſing all theſe painful Hours of his Crucifixion, then his Spirit was making Interceſſion for us with Groanings that could not be uttered, as appears by theſe ardent Prayers he poured out already for his Enemies, for out of the Abundance of the Heart, the Mouth ſpeaketh.

Now, having heard what our Saviour ſaid, let us in the next Place conſider what he ſuffered upon the Croſs: Where he was lifted up (as the heave Offerings were under the Law) between the Heaven and the Earth, to ſhew himſelf by this bloody Sacrifice the Conqueror of the Prince of the Power of the Air, and the Mediator betwixt God and Man; as he foretold formerly, ſaying,

Now

Now is the Judgment of this World, now ſhall the Prince of this World be caſt out: And if I be lifted up from the Earth, I will draw all Men unto me. This he ſaid, ſignifying what Death he ſhould die. And as Moſes *lifted up the Serpent in the Wilderneſs, even ſo muſt the Son of Man be lifted up*, as a Sacrifice for the Sins of the whole World, *that whoſoever believeth in him ſhould not periſh, but have everlaſting Life.* Joh. 12. 31, 32.

But how was it poſſible for Chriſt to ſuffer, is not he over all God, bleſſed for ever? Is the Deity capable of any Pain or Paſſion? To this the Apoſtle anſwers out of the Pſalms, *Wherefore when he cometh into the World, he ſaith, A Body haſt thou prepared for me*: That is, Chriſt ſuffered in Reſpect of his Humane Nature, but not in Reſpect of his Divine Nature; therefore the Son of God condeſcended to become the Son of Man, that he might ſuffer for us in the Fleſh: *Who himſelf bore our Sins in his own Body on the Tree*, ſays the Scripture, whereby he did Purchaſe a great Mercy unto us, and unto himſelf an infinite Reward of Honour and Worſhip: Which invites us to ſpeak a little, *Firſt*, Of the Grievouſneſs of Chriſt's Sufferings. Next, Of the Cauſes thereof: And then of the Benefits which flow from the ſame. Heb. 10. 1 Pet. 2. 24.

Firſt, Chriſt's Sufferings were very great, for ſuffering as a publick Perſon, and as a Propitiation for the Sins of the whole World: Never any Man or Martyr endured the like, if we conſider either the Parties he had to wreſtle with for our ſakes, namely, the Wrath of God, and all the Powers of Darkneſs; beſides that natural Fear he had, as Man, of ſo cruel and ſhameful Death: Suffering betwixt two Thieves, which cauſed him pray ſo earneſtly, and yet with ſo great Reſignation to his heavenly Father, when he kneeled down and fell on his Face, ſaying, *Father, if it be poſſible, let this*

Cup

Cup pass from me. Or if we consider the Delicacy of his Body, and the Clearness of his Apprehension, which made him so sensible of Pain, and the Terrors of the Lord, that entring upon his Passion in the Garden, where he began his Agony (and it was in a Garden where our Sins and Misery first began) his Sweat was as it were great Drops of Blood falling down to the Ground, and he began to be very heavy and sore amazed, saying, *My Soul is exceeding sorrowful, even unto Death*: But because there was no other Way so endearing, convenient and powerful to redeem Mankind, than by this bloody Sacrifice for Sin, therefore he subjoined, *Nevertheless, not as I will, but as thou wilt.*

And now, having been alive but three Hours upon the Cross, when some have continued as many Days in their Crucifixion, it was not strange *Pilate* marvelled that he was dead already and expired sooner than he expected: Whereby we may gather, that our blessed Lord suffered much more than the Holy Evangelists could express, or we conceive: He had been so weary and weakned with continual Sufferings by his cruel Enemies the two former Nights, when he was tossed from one false Judge unto another, being stricken with Reeds, buffeted with their Hands, and abused with a thousand Indignities, as it is written, *I gave my Back to the Smiters, and my Cheeks to them that plucked off the Hair: I hid not my Face from Shame and Spitting.* He had already suffered so many Stripes, and so much Effusion of Blood, when he was scourged all his blessed Body over by a whole Band of Soldiers, that he was not able to bear the transverse Part of his Cross: But *Simon* of *Cyrene* was compelled to bear it for him to the Place of his Crucifixion: Not out of Pity by his cruel Enemies to ease him of his Burden, but to reserve him for greater Sufferings, and a more publick and shameful Death.

Isa. 50. 6.

O this unspeakable Depth which we can never think upon, without Astonishment and Wonder; precious in God's Sight is the Death of his Saints, how much more the Death of his beloved Son! Ah is it nothing to you all ye that pass by, behold and see if there be any Sorrow like unto my Sorrow, which is done unto me, wherewith the Lord hath Afflicted me in the Day of his fierce Anger.

However many good Men have been exercised with great Sufferings, and several kinds of cruel Deaths; some have been Tortured, and others had Trial of cruel Mockings and Scourgings, yea, *Moreover of Bonds and Imprisonments, they were stoned, they were sawn asunder, were tempted, were slain with the Sword, they wandred about in Sheeps Skins and Goats Skins, being Destitute, Afflicted and Tormented*, yet these suffered only in a private Capacity, or for a great Example of Constancy in their Profession, and were mightily comforted with the Consolations of God: Therefore says the Apostle, *Blessed be God, even the Father of our Lord Jesus Christ*, the Father of Mercies, and the God of all Comfort, who comforted us in all our Tribulations, that we may be able to comfort them which are in any Trouble, by the Comfort wherewith we our selves are comforted of God. For as the Sufferings of Christ abound in us, so our Consolation also aboundeth by Christ, but our blessed Saviour suffering as a publick Person in our Stead, and for the Expiation of our Sins, was on that very Account, destitute of many Consolations and Spiritual Gaieties which supported the Saints in their Sufferings, and sometimes kept them from all Sense of Pain; But it was not so with our blessed Saviour who suffered in all the Powers of his Soul, and in all the Senses of his Body.

Psalm 22.

Ecce homo.

2 Cor. 3. 4, 5.

Go forth O Daughter of *Zion*, behold King *Jesus* with the Crown wherewith his Mother (the *Jewish* Syna-

Synagogue) had Crowned him in the Day of his Sufferings, and in the Day that he was Enthroned upon the Cross. Go forth likewise, O my Soul, and behold thy Saviour stript of his Raiment, stretched all along upon this Tree, and heaved up with such Violence, that his blessed Body and Bones were all disjointed, not having where to lay his Head but on this thorny Pillow of the Cross, as it is written, *I am poured out like Water, and all my Bones are out of joint: my Heart is like Wax, it is melted in the midst of my Bowels.* Behold thy King Crowned with Thorns, his Side piereed with a Spear, and his Hands and Feet bored through with Nails, having this Inscription written over his Head, JESUS OF NAZARETH THE KING OF THE JEWS.

Psalm 22.

Ecce homo.

Behold the Man, O my Soul, a Man of Sorrows and acquainted with Grief, suffering as a Guilty Person before the World, and numbred among Transgressors, made a publick Spectacle, a Shame and Curse for our Sins, as it is written, *Cursed is every one that hangeth on a Tree.*

Behold his sad Countenance, his pale Cheeks and dying Looks, behold his Visage so marred more than any Man, and his Form more than the Son's of Men, that from the Foot even to the Head, from his Body to his Soul there is no Soundness in him, but Wounds and Bruises, and unspeakable Sorrows.

And is it possible if we consider these grievous Sufferings, and set his Cross continually before our Eyes, that we can be at any Time Vain or Trifling, Proud or Coverous, Cruel or Lustful, but that we should learn of him to be serious and self-denyed, humble and patient, meek and charitable, and to walk mournfully before the Lord all the Days of our Life?

O that my Head were Waters, and my Eyes a Fountain of Tears, that I might weep Day and Night; for the

Breath

Breath of our Nostrils the Anointed of the Lord, whom they have taken in their Pits, and by wicked Hands have crucified and slain; Thus the *Messias* was our all, but not for himself, or his own Guilt, for he did no Sin, neither was Guile found in his Mouth; but for our sakes to make Reconciliation for our Iniquities. Therefore in the next Place, let us sadly Remember, that our Sins were the Cause of all his Sufferings, for the Violation of God's Law, and the Contempt of his Authority was so great, that to repair the same, and to reduce Man to his former Obedience, some exemplary Satisfaction was Necessary, which could not be well done by all the bloody Sacrifices under the Law, which were of little or no Value without this voluntary Sacrifice and shedding of Christ's Blood upon the Cross for our Sins, having Power to lay down his Life, and take it up again. *Wherefore when he cometh into the World, he saith, Sacrifice and Offering thou wouldest not, but a Body hast thou prepared me. In burnt Offerings and Sacrifices for Sin thou hast had no Pleasure: Then said I, Lo, I come (in the Volume of the Book it is written of me) to do thy will, O God.* He was wounded for our Transgressions, and bruised for our Iniquities: *All we like lost Sheep have gone astray, we have turned every one to his own Way, and the Lord hath laid on him the Iniquities of us all.* Our Iniquities rushed upon him like the violent rushing of many Waters, as it is written, *Deep calleth unto Deep, at the noise of thy Water-Spouts, all thy Waves and thy Billows are gone over me*; And again, *He gave his Life a Ransom for many*, says one Scripture, *and for all* says another. And again, *He gave himself for us an Offering and a Sacrifice to God for a sweet smelling Savour, which was both an Atonement for our Sins, and a Type of our Mortification in crucifying our Sins, and feeling all the Pains and Pangs of the New Birth, until Christ be formed in us, and we be*

Heb. 10.

Isa. 53.

Matth. 20. and 28. 2 Tim. 2 & 6th Eph. 5. 6. Rom. 6. 7.

Transformed by the renewing of our Mind into all the Pat-
terns of his Life and Death, Resurrection and Ascension
thereby, That our old Man is crucified with Christ,
that the Body of Sin might be destroyed, that henceforth we
should not serve Sin, for he that is Dead is freed from Sin;
and hath no more Trading with Sin than the Living hath
with the Dead. And again, they that are Christ's have
crucified the Flesh with the Passions and Lusts thereof,
which the Apostle Testifies of himself, saying, I am
crucified with Christ.

Thus our blessed Saviour as our Kinsman had Right to
Redeem us, and as our Surety to Pay the Value of our
Debts, as he hath said, I have laid Help upon one that
is mighty to save, I have exalted one chosen out of the
People, that he might say again unto the Father in our
Death, as St. Paul wrote to Philemon concerning Onesi-
mus, If he hath wronged thee, or oweth thee ought, put that
on mine Account; For as the same Apostle argues else-
where, If by one Man's Offence Death reigned by one, much
more they that receive Abundance of Grace and of the Gift
of Righteousness shall Reign in Life by one Jesus Christ;
Therefore as by the Offence of one, Judgment came upon all
Men to Condemnation, even so by the Righteousness of one,
the free Gift came upon all Men unto Justification of
Life, for as by one Man's Disobedience many were made Sin-
ners, so by the Obedience of one who was obedient unto Death,
even the Death of the Cross, shall many be made Righteous.
He that knew no Sin was made Sin for us, he was
accused, condemned and executed as a Sinner for
us.

However Christ's Death, as it was unjustly inflicted by
his Cruel Enemies the Jews, was so far from pleasing
God that Wrath is come upon them to the uttermost
for the same, as they justly deserved and imprecated,
saying, His Blood be on us and on our Children, there-
fore

fore they are Rooted out of their own Land from being a Nation, Scattered Abroad all the World over, and made publick Monuments of the Divine Vengeance and Justice, to perpetuate the Memory of Christ's Death, whom their Fathers had slain and crucified. Yet when the Father beheld his well-beloved Son suffering so willingly to Redeem Mankind, and to Seal these Truths (which he had Taught) with his Blood, he would not, he could not but grant him whatsoever he should ask in our Behalf, as he said, *Thou art my Son, ask of me, and I shall give thee the Heathen for thine Inheritance, and the outermost Parts of the Earth for thy Possession.* Psal. 59. 11. Psal. 2.

He is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World, as the Light of the Sun is sufficient to enlighten all the Men in the World, that will but open their Eyes and behold the same; So are the Sufferings of Christ sufficient to save all penitent Sinners that believe in his Name: *Therefore doth my Father Love me, because I Lay down my Life, that I might take it again. No Man taketh it from me, but I Lay it down of my self: I have Power to lay it down, and I have power to take it again. This Commandment have I received of my Father.* Now the Lord is Gracious to all penitent Sinners, and delivers them from going down to the Pit, because he hath found a Ransom for them, a Ransom that was freely offered by Christ without our deserving, and as freely accepted of the Father, who of his abundant Grace was pleased to accept of another's Punishment in our Stead; Therefore we are said to be justified freely by his Grace through the Redemption that is in Jesus Christ. Jo. 10. 17.

O matchless Love whereat Saints and Angels stand amazed to see the Son of God suffer for the Sons of Men; Suppose our dearest Friend, one of unspotted Innocency and Goodness, who had a passionate Kind-

ness for us, and we in like manner for him, if we beheld this excellent Person exposed to Cruel Torments, to Disgrace and Death it self for our sakes, how would we be concerned and moved, and now that the Son of God should express his Love to us in Blood and Wounds, that he should strip himself of all his Glory, and be made a Spectacle and a Gazing Stock to Men and Angels by that Shameful, Cruel and Accursed Death of the Cross, and all this for the Love of us vile and wretched Sinners, how can we think upon it without an Extasie, and all the Expressions of Love and Joy and Gratitude; *For scarcely for a Righteous Man will one die: yet peradventure for a good Man some would even dare to die. But God commendeth his Love towards us, in that while we were yet Sinners, Christ died for us.* The Master for the Servant, the Physician for the Patient, the Judge for the Criminal, and the Shepherd for his Flock: *As it is written, I am the good Shepherd: the good Shepherd giveth his Life for the Sheep.*

Rom. 5. 7, 8.

John 10. 11.

Thus our blessed Saviour suffered for my Sins and for thy Sins, O Christian; our Hypocrisie was the Kiss that betrayed him; our Idolatry, Superstition and Lukewarmness in Religion the Knee that mocked him; our Pride and Covetousness, the Thorns that wounded him; our obscene Speeches and Blasphemous Oaths, the Spear that goared him; our Intemperance, the Spittle that defiled him; our inordinate Passions, the Vinegar that distasted him; and our wallowing in Uncleanness made him to wallow in his Blood: So that our Sins were the Cause (however the Jews and others were the Instruments) that crucified the Lord of Glory.

O how Careful then should we be to guard against Sin which cost the Son of God so much Blood and Suffering, which was the most proper and effectual Way by this Exemplary Punishment for our Sins, in the most

Ex-

Excellent Person that ever lived, to demonstrate God's Infinite Displeasure against Sin, to vindicate his Sacred Justice and Honour from the Insolency of wicked Men, and to prevent the Violation of his Holy Laws any more, which is the proper End of Punishment, that all the People should hear and fear, and do no more Presumptuously. Therefore said he to the devote Women that followed him to his Cross weeping and lamenting, *Daughters of Jerusalem weep not for me, but weep for your selves, and for your Children, for if they do these Things in a green Tree, what shall be done in the dry?* That is, if I suffer such things for the Sins of others, what may impenitent Sinners expect to suffer for their own Sins. If the Father hath so afflicted his most innocent and obedient Son, what may the wicked and perverse Servant expect? Therefore Christ *died for all, that they which live, should not henceforth live unto themselves, but unto him that died for them, and rose again.* 2 Cor. 5. 15.

In the last Place, let us consider the Benefits of Christ's Passion, which are great and many Blessings of this Life, and Blessings of the next. For as the Greatness of Christ's Sufferings, so the Dignity of his Person (being the well-beloved and only begotten Son of God, the Prince of Glory, and Heir of all Things) did enhanse their Value, and raise their Worth, to reconcile us to God, and to obtain eternal Redemption for us: For if the Blood of Bulls and of Goats, and the Ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the Flesh and outward Pollutions under the Ceremonial Law, how much more shall the Blood of Christ, who through the eternal Spirit offered himself without Spot to God, purge your Conscience from dead Works, to serve the living God.

Here all our Debts are cancelled, and that Hand-writing of Ordinances that was against us is now blotted out and nailed to his Cross. Here

Here is that Fountain ſtreaming forth Blood and Water that was opened to the Houſe of *David*, and to all Believers, for Sin and Uncleanneſs.

Here is that Tree of Life, whoſe Fruit is for Food, and the Leaves thereof for the healing of the Nations.

Here is that braſen Serpent which *Moſes* lifted up in the Wilderneſs, whereon whoſoever looketh with the Eye of Faith, ſhall be cured of his Wounds where-with he hath been ſtung by that fiery Serpent the Devil, as it is written, *Look unto me and be ye ſaved, all the ends* Iſa. 45. *of the Earth; for I am the Lord, and there is* 22. *none elſe. I have ſworn by myſelf, the Word is gone out of my Mouth in Righteouſneſs, and ſhall not return, that unto me every Knee ſhall bow, every Tongue ſhall ſwear. Surely ſhall one ſay, In the Lord have I Righteouſneſs and Strength: even to him ſhall men come, and all that are incenſed againſt him ſhall be aſhamed. In the Lord ſhall all the Seed of Iſrael be juſtified, and ſhall glory.*

Here is that Ladder whereon *Jacob* ſaw Angels aſcending and deſcending, uniting Heaven to Earth, and God to Man.

See, O my Soul, how he bows his Sacred Head to invite thee, and ſpreads his Arms to embrace thee, and opens his Side to hide thee in his Heart from the Wrath to come: Crying as it were at his Death, as he did in his Life, and ſaying, *Come unto me all ye that labour and* Matth. *are heavy laden, and I will give you Reſt: Take my Yoke* 11. 28, *upon you, and learn of me, for I am Meek and Lowly, and* 29, 30. *ye ſhall find Reſt unto your Souls: For my Yoke is eaſie, and my Burden is light.*

Here likewiſe on the Croſs we have an excellent Copy to tranſcribe, when we behold theſe Vertues which ſhined through Chriſt's Sufferings, like ſo many ſcattered Rays of Light under a Cloud: Such as profound Humility and Meekneſs, Patience and Reſignation of Spirit, intire Obedience and univerſal Charity. *Let* Phil. 2. *this Mind be in you, which was alſo in Chriſt: Who being* 5, 6, 7, *in the Form of God, thought it not Robbery to be equal with* 8. *God: But made himſelf of no Reputation, and took upon him the Form of a Servant, and was made in the Likeneſs of Man: And being found in Faſhion as a Man, he humbled*

humbled himself, and became obedient unto Death, even the Death of the Cross. And again, *Christ also suffered for us, leaving us an Example that ye should follow his Steps: Who did no Sin, neither was Guile found in his Mouth.* And again, *Hereby perceive we the Love of God, because he laid down his Life for us, and we ought to lay down our Lives for our Brethren, and to love one another, as he loved us.* 1 Pet. 2. 21, 22. 1 John 3. 16.

For [illegible], our blessed Saviour died and descended into Hell and the State of the dead for our sakes, that he might sanctifie the Grave for our Rest, and shut the Gates of the Bottomless Pit, and triumph over all the Powers of Darkness, that henceforth we should not be afraid to follow the Captain of our Salvation through all the Shades of Death and Darkness, whither he hath passed before us, and will not leave us behind him: Therefore we may boldly say with the Psalmist, *I will not fear though I walk through the Valley of the Shadow of Death; for thou art with me, thy Rod and thy Staff they comfort me.*

Now, our blessed Saviour and Redeemer through Death hath taken away the Sting of Death, which is Sin, and hath destroyed him that had the Power of Death, that is the Devil; and delivered them, who through Fear of Death, were all their Life subject to Bondage; as he said to St. *John, Fear not, I am the first and the last, I am he that liveth and was dead, and behold I am alive for evermore,* Amen, *and have the Keys of Hell and of Death.*

What remains then, but in all our Solitudes and Sufferings, to look up unto *Jesus, the Author and Finisher of our Faith, who for the Joy that was set before him, endured the Cross, despising the Shame, and is set down at the right Hand of the Throne of God. For consider him that endured such Contradictions of Sinners against himself, lest ye be weary and faint in your Minds.*

This

This Day when we remember our Lord's Sufferings, we should not think it strange concerning the fiery Trial which is to try us, as if some strange Thing had happened unto us, which had not happened unto him; but we ought *to rejoice, in as much as we are Partakers of Christ's Sufferings; that when his Glory shall be revealed, that we may be glad also with exceeding Joy.*

1 Pet. 4. 13.

The Disciple is not above his Master, nor the Servant above his Lord: Therefore said he, *If any will come after me, let him deny himself, and take up his Cross daily, and follow me.* Are we deserted of our Friends? Destitute of all worldly Comforts, in Hunger and Thirst, reproached and persecuted unto Death, so was he; and the more we are like to him, who suffered all his Life, and went from his Cross to his Crown: For as the Scriptures were fulfilled in his Sufferings, as it is written, *Ought not Christ to have suffered these things, and to have entred into his Glory.* So they are fulfilled likewise in our Sufferings, saying, *Through many Tribulations we must enter into the Kingdom of Heaven.* And again, *All that will live godly in Christ, shall suffer Persecution.*

Luke 24. 26. John 19. 28. Acts 19. 22. 2 Tim. 3. 12.

This Day hath been the Subject of good Mens Meditations in all Ages, they spoke of his Passion oftentimes in their own Persons, and were touched with the feeling of his Sufferings, as if they had been crucified together: Yea this Day the very dumb Creature, without Life and Sense, seemed to be afflicted in his Afflictions; the Sun was clothed with Darkness and Blackness, as it was foretold by the Prophet *Amos*, saying, *It shall come to pass in that Day, saith the Lord, that I will cause the Sun to go down at Noon, and I will darken the Earth in the clear Day.* Behold how the Vail of the Temple was rent in twain from the Top to the Bottom, and the Earth did quake, and the Rocks rent, his

Amos 8. 9.

his dying Groans thrill'd the Earth, but now he is risen and promised, saying, *Yet once more I shake not the Earth, but also Heaven*, and the Heart of Man. So the Centurion was shaken, and the People that came together to this Sight, when they beheld the Things that were done, they smote upon their Breasts, and feared greatly, saying, *Truly this was the Son of God.*

The Meditation of this Day is enough to melt a Heart of Stone, and to dissolve it in Tears and Devotion, to mourn for our own, and for the Sins of others, and to afflict our Souls with Fasting and Humiliation, as it is written, *I will pour upon the House of* David, *and upon the Inhabitants of* Jerusalem *the Spirit of Grace and of Supplications, and they shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only Son, and shall be in Bitterness for him, as one that is in Bitterness for his First-born.* I determined (say the Apostle) *not to know any thing among you, but Christ, and him crucified:* All other Knowledge is vain and puffeth up, only this Knowledge is edifying and comfortable: Therefore says the same Apostle again, *I count all things but Loss, for the Excellency of the Knowledge of Christ Jesus my Lord, for whom I have suffered the Loss of all things, and do count them but Dung, that I may win Christ, and be found in him, not having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God through Faith: That I may know him* Experimentally, *and the Power of his Resurrection, and the Fellowship of his Sufferings, being made conformable unto his Death.* And again, *I am crucified with Christ: Nevertheless, I live, yet not I, but Christ liveth in me: And the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me.*

Zech. 12. 10.

1 Cor. 2. 2.

Phil. 3. 7.

Gal. 2. 20.

Therefore the Sacrifices under the Law, and the Sacraments under the Gospel were appointed to be Types and Memorials of this bloody Sacrifice upon the Cross, to comfort us against the Fears of Death, to strengthen us against the Temptations of the Devil, and to take off our Affections from the Vanities of this Life, that we may Glory in nothing, save in the Cross of our Lord Jesus Christ, whereby the World is crucified unto us, and we unto the World.

Now unto him who loved us, and washed us in his own Blood, and hath made us Kings and Priests unto God, and his Father, to him be Glory and Dominion for ever, *Amen.*

Zech. 12. 10.

The PRAYER.

I.

O *Eternal God, and eternal Goodness, infinite Love, and infinite Justice, what shall we say, what shall we answer before thy holy and dreadful Majesty. O how our Hearts burn within us, and even boil with contrary Passions of Love and Fear, of Joy and Grief, when we behold at once thy Goodness and thy Severity in that bloody Sacrifice upon the Cross, that to save penitent Sinners, and with all, to conciliate Authority and Respect to thy Holy Laws, thou spared not thy dear Son, and thy only begotten Son Jesus Christ, but delivered him up to the Death for us all. Scarcely for a righteous Man will one die, but, O Lord, thou hast commended thy Love unto us, that while we were yet Sinners, Christ died for us; the Just for the Unjust, the Master for the Servant, and the Son of God for the Sons of Men. What greater Love than this,*

1 Cor. 2. 2.

for

for a Man to lay down his Life for his Friends, and thou looked upon us as ſuch, even when we were thine Enemies. Thou ſought unto us, before we ſought unto thee: O how ardently ſhould we love thee now, and be afraid to offend thy Majeſty any more, when thou haſt reconciled us unto thy ſelf, by the Death of thy dear Son.

II.

O Lord Jeſus Chriſt, bleſſed be thy Name for ever, albeit thou wert Lord of Heaven and Earth, and Heir of all Things, yet for our ſakes, and for our Example was pleaſed to make thy ſelf of no Reputation, and to live a Life of Poverty and Hardſhip upon Earth, thou hadſt not where to lay thy Head, and many Times not to ſupply the Neceſſities of Life, but what thy Servants did miniſter of their Subſtance; thou waſt born under another's Roof, and buried in another's Garden: We read often of thy weeping, but never of thy laughing; Thou was a Man of Sorrows, and acquainted with Grief, from thy Nativity to thy Crucifixion: ſo great Favour and Grace hadſt thou for the Children of Men, that although thou waſt Rich, yet for our ſakes thou became Poor, that we through thy Poverty might become Rich. O ſweet Saviour of the World, who by thy powerful Paſſion didſt rent the Rocks and ſhake the Earth, ſoften our Hearts with Compaſſion for thy Sufferings, and melt them into godly Sorrow, that we may mourn Day and Night for our Sins, which crucified thee, the Lord of Glory. Surely thou was wounded for our Tranſgreſſions, and bruiſed for our Iniquities; all we like Sheep have gone aſtray, we have turned every one to his own Way, and the Lord hath laid on thy bleſſed Body the Iniquities of us all.

Verily many Waters could not quench thy Love, nor all the Floods of Afflictions which thy cruel Enemies poured upon thee, quench it; neither the Tears of the bleſſed Virgin thy Mother, nor the Grief of thy Diſciples, nor the Greatneſs of thy own Sufferings, could move thee to come down from the Croſs, until for our ſakes thou hadſt ſpent all thy Blood, and laid down thy Life and finiſhed the Work of our Redemption.

III.

O Jesus, what shall we return to thy blessed Majesty for that unspeakable Love to us, which thou wroughtest with so much Blood and Sufferings, whereby we have Remission of Sins, Redemption from Hell, and are admitted into thy heavenly Kingdom.

O shade abroad thy Love into our Hearts, that at least we may love thee again who first loved us, and gave thy self for us an Offering and a Sacrifice unto God for a sweet smelling Savour.

We adore thee, O sweet Jesus, and prostrate our selves before that glorious Head which was crowned with Thorns. We adore thee, O sweet Jesus, and prostrate our selves before that meek and lovely Countenance which was spit upon by filthy Wretches. We adore thee, O sweet Jesus, and prostrate our selves before these bloody Wounds which were made by thy cruel Enemies. We adore thee, O sweet Saviour, and prostrate our selves before that blessed Body, which was so cruelly scourged all over, and torn with the Spear and Nails. O sweet Saviour of the World, who was scourged for our sakes, have Mercy on us, miserable Wretches, wash us in thy precious Blood, heal us with thy Stripes, hide us in thy Wounds, and receive us into thy holy Arms, which were stretched out upon the Cross, to receive and embrace all penitent Sinners.

IV.

By that bloody Sweat and Agony thou suffered in the Garden, when thou hadst none to comfort thee but an Angel from Heaven, have Mercy upon us miserable Sinners; and comfort us in our last Passage out of this World.

By that unjust Sentence of thy cruel Enemies which condemned thee to die when thou stood before them, like an innocent Lamb in the midst of ravenous Wolves, have Mercy upon us miserable Sinners, and absolve us in our last Minutes, and in the Day of Judgment, when we shall stand before thy righteous Tribunal.

By

By all these cruel Mockings and Scornings which thou endurest of the Soldiers, when they clothed thee with a Purple Rob, and put a Reed in thy Hand, bowing the Knee in Derision, and crying, Hail King of the Jews, we beseech thee to have Mercy on us miserable Sinners, and to save us from everlasting Damnation.

By that earnest Prayer which thou madest upon the Cross for thy cruel Enemies, saying, Father, forgive them, for they know not what they do, *have Mercy upon us, miserable Sinners, and fill our Hearts with unfeigned and universal Charity to forgive all our Enemies; to bless them that curse us, to do good to them that hate us, and to pray for them that despitefully use us and persecute us, by that gracious Answer thou gavest unto the penitent Thief, saying,* This Day thou shalt be with me in Paradise, *have Mercy upon us, miserable Sinners, and grant us sorrowful Repentance, and a Place with thy self in the Kingdom of Heaven.*

By that tender Recommendation of thy blessed Mother to the Care and Attendance of the beloved Disciple after thy Death, saying, Woman, behold thy Son, *and then saying to thy Disciple,* Behold thy Mother, *have Mercy on us, miserable Sinners, and comfort us in all our Solitudes and Sufferings with thy most gracious Presence, and the Protection of thy holy Angels.*

By that sad Complaint thou madest unto thy heavenly Father, under thy grievous Sufferings, saying, My God, my God, why hast thou forsaken me, *have Mercy upon us, miserable Sinners: Increase our Faith in Affliction, and lay no more upon us than we are able to bear, but with the Temptation grant us a happy Deliverance.*

By that unquenchable Thirst which thou suffered upon the Cross, when all thy Veins were emptied, and thy Blood exhausted, saying, I Thirst, *have Mercy on us, miserable Sinners, and save us from these scorching Flames in Hell, where the Worm never dies, nor the Fire quenched.*

By that Perfect Sacrifice and Accomplishment of all Things, which thou madest upon the Cross for our Redemption, when thou saidst, It is Finished, *have Mercy on us, miserable Sinners, and*

Help us to run that Race that is set before us with Patience, that we may finish our Course with Joy.

By that fervent Recommendation of thy Holy Soul into the Hands of thy heavenly Father, saying, Father, into thy Hands I commend my Spirit, have Mercy upon us, miserable Sinners, receive our Souls in the Hour of Death, and save them from the Powers of Darkness.

By thy undergoing upon the Cross, have Mercy upon us, miserable Sinners, and save us from everlasting Pains, and everlasting Despair.

By thy unknown Sorrows and Sufferings, have Mercy upon us, miserable Sinners, and save us from the Wrath to come.

And now, O merciful God, who are the righteous Judge of all the World, shew Mercy upon us, miserable Sinners; have Mercy upon us, miserable Sinners; and remember not against us our Sins, but remember upon Christ's Sufferings, and that Satisfaction which he hath made to thy Justice for all our Transgressions.

By that infinite and immense Love wherewith thou lovest thy dear Son, our Eternity, have Mercy upon us, miserable Sinners.

By all that perfect Obedience which he yielded to all thy Commands, both living and dying, have Mercy upon us, miserable Sinners.

Merciful God, by the Memory of this Day, and by the Merits of all that our blessed Saviour said and suffered from the Day of his Humiliation until this Day of his Passion, have Mercy on us, miserable Sinners.

By his bloody Death upon the Cross, and his Burial in the Grave; by his Resurrection and Ascension, and continual Appearance for us in Heaven, be reconciled unto us, miserable Sinners, and receive us again into Grace and Favour, through our Lord Jesus Christ, blessed for ever. Amen. Our Father, &c.

Easter

Easter Day

If in this Life only we have Hope in Christ, we are of all Men most miserable.

But now is Christ risen from the Dead, and become the First-fruits of them that slept, 1 Cor. 15. 19, 20.

THIS Festival must needs be an high Festival in the Catholick Church: Whence all the Christian Sabbaths in the Year have their Rise and Veneration; even the Lord's Day, and the Day which the Lord hath made and marked with a special Honour above all other Days, as it is written, *This is the Day which the Lord hath made; we will rejoice and be glad in it.* Why? This is the Day of Christ's Resurrection, and his Resurrection is an Earnest and Assurance of our Resurrection. If we conclude according to the Analogy of Faith betwixt these *First-fruits* which are risen already this Day, and these *After-fruits* that shall follow in their due Order betwixt Christ the Head, and us the Members of his mystical Body the Church, which upon this Day celebrates the Faith of the one, and the Hope of the other.

With these two Arguments of Consolation in the Text, the Apostle comforts us against all the Miseries of this Life. Wherefore let us first consider the Certainty of Christ's Resurrection, that from thence we may comfort our selves with the Hope of

of our own Resurrection, when we have served our Generation according to the Will of God, and slept a while in the Grave with our Fathers: For if we have been planted together in the Likeness of his Death, having the old Man, even the Body of Sin crucified with him by Baptism, as in a Figure, we shall also be planted together in the Likeness of his Resurrection, as Branches grafted into the Tree of Life. And again, If the Spirit of him that raised up Jesus from the Dead dwell in us, he that raised Christ up from the Dead, shall also quicken our mortal Bodies by his Spirit which dwells in us; and so it is written, *The first Adam was made a living Soul, the last Adam was made a quickening Spirit.*

Now that Christ rose from the dead, as it was foretold by the Prophets and himself; so it was confirmed afterwards by the Apostles and others that were Eye-witnesses beyond Exception, Men of upright Lives, sound Judgments, and intimately acquainted with their blessed Lord; not two or three, but hundreds of these, conversing and eating with him after his Resurrection, in the most familiar and conspicuous Acts of eating and drinking, and discoursing together, allowing those that doubted to touch his blessed Body, and to thrust their Hands into his Wounds: All which concurring Circumstances, clear as the Light, and so obvious to their Senses, obliged them to preach this Doctrine boldly, exposing themselves to the Reproaches and Persecutions of wicked Men; and in fine, to seal their Testimony with their Blood, God also bearing Witness both with Signs and Wonders, and with divers Miracles and Gifts of the Holy Ghost, according to his own Will: Which had not been consisting with the Mercy of God (whose infinite Goodness and Knowledge can neither deceive, nor be deceived) if so

Rom. 6. 5, 8, 24. Eph. 2. 6. Col. 2. 12. Rom. 8. 11. 1 Cor. 15. 45.

be

[illegible] raised Christ from the dead, whereof he
gave [illegible] and undeniable Proof.

As every Article of our Creed is a strong Argument
to support our Faith: So this of Christ's Resurrection, Acts
wherein he hath declared himself to be the Son of 13. 33.
God with Power, according to the Spirit of Holiness,
[illegible] Rom.
[illegible] namely, the Day of his Resurrection, have I 12.
declared thee to be my Son by a new Birth, as it were,
and Regeneration from the Grave. This said the Father
of our Lord Jesus Christ the God of Glory, concerning
our blessed Saviour, when, according to the working
of his mighty Power he raised him from the dead, and
thereby gave Witness unto the World, that he was his
only begotten Son, even the First-begotten of the dead,
and the Prince of the Kings of the Earth, for though he
was crucified through Weakness, yet he liveth by the
Power of God.

We read of some that raised others from the dead,
yet never of any that raised themselves from the dead;
even such as were raised from the
dead, were again subject to Corruption; but Christ
being raised from the dead, dieth no more, Death hath
no more Dominion over him. Therefore said he, Rom.
I have Power to lay down my Life, and I have Power to 6. 9.
take it again. And elsewhere, speaking to the Jews, John
Destroy this Temple, (namely the Temple of his Body) 19. 18.
and in three Days I will build it again. Now Christ is
risen from the dead, even now as upon this Day, the
first Day of the Week, very early in the Morning; he
out of the Grave arose in Righteousness, and hasted to
finish the Work of our Redemption, having loosed the
Pains of Death, because it was not possible he should
be holden of it, as it is written, *My Heart is glad, and* Psa. 16.
my Glory rejoiceth: my Flesh also shall rest in Hope. For 9, 10,
11.

thou wilt not suffer thy Soul to Hell, neither wilt thou suffer thine holy One to see Corruption; thou wilt shew me the path of Life: in thy Presence is fulness of Joy, and at thy right Hand are Pleasures for evermore.

Besides, it was expedient he should rise the third Day from the Dead, not only for his own sake, that his blessed Body, which had this special Dispensation and Privilege, not to suffer Corruption, as was foretold by the *Psalmist*, but likewise for our sakes, both to comfort his Disciples, and to convince his Enemies of the truth, as well as the truth of his Resurrection: He would rest no longer in the Grave, lest his Friends should be swallowed up in Sorrow, nor would he rise sooner, lest his Enemies should have doubted of his Death: But now, on the third Day, he Springs from the Grave, as the Sun from the East, glorious in his Apparel, travelling in the greatness of his Strength, *Behold*, said he, *I do Cures to Day, and to Morrow, and the third Day I shall be perfected.*

Now is the Day that Death lost its Sting, and the Grave its Victory, and Mortality was swallowed up of Immortality: Now is the Day, that the Son of Righteousness break through the Clouds, and spring from the Grave, having the Keys of Death, and Hell, besides an innumerable Company of Saints, for his Attendants, which rose with him, as it is Written, *The Breaker is come up before them; they have broken up and have passed through the Gate, and are gone out by it, and their King shall pass before them, and the Lord on the Head of them.*

Mic. 2. 13.

Next, let us see how Christ's Resurrection infers our Resurrection, which appears very convincingly from this Example, which the Apostle uses in the Text, saying, *Christ is become the First-fruits of them that slept.* As under the Law the First-fruits of the Harvest were waved before the Lord, the Morrow after the Sabbath,

Lev. 25

to

to consecrate and purchase a Blessing upon the After-fruits, and ensuing Harvest: So Christ rose the Morrow after the Jewish Sabbath, and of all Men that ever took Life, and died, Christ was the First-fruits and Sanctifier, as was foretold by *Moses* and the *Prophets*, that he should suffer, and that he should be the First-fruits that should rise from the dead, and should show light unto the People, and to the Gentiles.

He alone was offered up an acceptable Sacrifice to God the Father, who witnessed his Acceptation thereof, by raising him from the dead: They who rose before Christ, rose but as private Men, like some single Ears of Corn, gathered here and there, occasionally before the due time of reaping the whole; but Christ, as a publick Person, and as a second *Adam*, representing all his Members, was the First that ever rose in the Nature and Quality of the First-fruits, duly gathered, *Never to die again*, but to Sanctify and Consecrate the whole Harvest of the Dead, in his Resurrection; for if the First-Fruits be holy, the Lump also is holy; and if the Root be holy, so are the Branches; there is a near Relation betwixt Christ and us, even such as betwixt the Head and the Members, the Vine and the Branches; hence he is said to be the First-begotten, and the First-born from the Dead: Now these are relative Expressions, and reflect more Brethren, even us; therefore he is not ashamed to call us Brethren, to assure us that we shall follow him in that New Birth and Regeneration, from the Womb of our common Mother, the Earth, and shall inherit with him in the Heavens.

This Inferrence is so clear and certain, that the Apostle speaks of it as a Thing already done, saying, *God hath raised us up together, and made us sit together in Heavenly Places in Christ Jesus*; that is, He hath raised us up virtually, and representatively, in our Head, who

I 2 was

Job. 10.

Isa. 15. 9.

Jer. 18. 6.

be

be accounted worthy to obtain the next World, and the Resurrection from the Dead, that we may no more dye, neither can we die any more, but are equal unto the Angels, and are the Children of God, being the Children of the Resurrection. Luke 20. 35, 36.

This one Article of our belief of the Resurrection of our Bodies from the Grave, is the Eye of all the rest, and the greatest Encouragement to Religion, which therefore God was pleased to make not only Credible, but easie and familiar, by daily Experiments and Examples of Winter and Summer, Night and Day, the Fall of the Leaf, the Spring, [illegible] and the reverting of the things in Nature, are Shadows and Types of our Resurrection, which God hath written in the Books of the Creatures, before he revealed the same in the Books of the Scriptures. Rom. 10.

But as the Word of Faith which we Preach, whosoever shall confess with his Mouth the Lord Jesus, and shall believe in his Heart, that God hath raised him from the Dead, he shall be saved, shall live, and be glorified together with Christ.

Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant Mercy, hath begotten us again into a lively Hope, by the Resurrection of Jesus Christ from the Dead, to an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for us. 1. Pet. 1. 3, 4.

What remains then, but to reduce this Doctrine of the Resurrection to Practice, and improve it in well doing, and patient Suffering, to support us under the Hardships of this Life, and to comfort us under the Fears of Death, and those greater Fears of eternal Condemnation.

First, This Doctrine of the Resurrection is a great Encouragement to Virtue, because God hath appointed a

Day

[illegible] the World in Righte-
[illegible] which he hath Ordained, whereof
he hath given Assurance to all Men, in that he hath
raised him from the Dead: Wherefore let us not degrade
our [illegible] and base Offices, but keep them
pure [illegible] the Holy Ghost to
dwell in [illegible] unto Honour. If our
dead Bodies are to be washed and wrapt in clean Lin-
nen, as Dorcas was, not only for Decency, but in hopes like-
wise of the Resurrection, for the Apostle argues, (alluding
[illegible] they do which are
Baptized for the Dead, if the Dead rise not at all, Why
are they then Baptized for the Dead? How much more
should we keep our living Bodies holy and pure, from
Whoredom and Intemperance? Meats for the Belly, and
the Belly for Meats, but God shall destroy both it and
them. Now the Body is not for Fornication, but for
the Lord, and the Lord for the Body, and God hath both
raised up the Lord, and will also raise us up by his own
Power: Know ye not that your Bodies are the Mem-
bers of Christ? shall I then take the Members of Christ,
and make them the Members of an Harlot? God for-
bid: What, know ye not that he which is joined to an
1. Cor. Harlot is one Body? for two (saith he) shall be one Flesh,
6. 16. but he that is joined to the Lord, is one Spirit.

Flee Fornication. Every Sin that a Man doth is with-
out the Body, but he that committeth Fornication, Sin-
neth against his own Body. What, know ye not that
the Body is the Temple of the Holy Ghost, which
is in you, which ye have of God, and ye are not
your own, for ye are bought with a Price, therefore
glorify God in your Body, and in your Spirit, which
are God's.

Therefore says the same Apostle, *I beseech you, Bre-
thren, by the Mercies of God, that ye present your Bodies a*

living

living Sacrifice, holy, acceptable unto God, which is your reasonable Service, and be not conformed to this World (to the depraved Manners, and bad Examples of Wicked Men in the World) *but be ye transformed by the renewing of your Minds, that ye may prove what is that Good, and Acceptable, and perfect Will of God.* And again, knowing the time, that now is high time to awake out of Sleep, and carnal Security; for now is our Salvation nearer than when we believed; the Night is far spent, the Day is at hand. *Let us therefore cast off the Works of darkness, and let us put on the Armour of Light; let us walk honestly, as in the Day; not in Rioting and Drunkenness, not in Chambering and Wantonness, not in Strife and Envying; but put on the Lord Jesus Christ, and make no Provision for the Flesh, to fulfil the Lusts thereof.*

In that day, when the Lord of Hosts shall make up his Jewels, and turn the Shadows of Death into the Morning, *Then shall ye return, and discern between the Righteous and the Wicked, between him that serveth God, and him that serveth him not*; then all the Evils of the World shall be amended, and every Man Rewarded according unto his Works. *Mal. 3. 17, 18.*

I saw the Dead (says St. John) *small and great, stand before God, and the Books were opened, and another Book was opened, which is the Book of Life, and the Dead were Judged out of those things which were written in the Books, according to their Works; and the Sea gave up the Dead, which were in it, and Death, and Hell delivered the Dead which were in them, and they were Judged every one according to his Work.* Rev. 20. 12.

Therefore, my beloved Brethren, be ye steadfast, immoveable, always abounding in the Work of the Lord, forasmuch as ye know that your Labour is not in vain in the Lord, for we must all appear before the Judgment-Seat of Christ, that every one may receive the

1 Cor. 15. 19.

...according to what he hath done whether it be good or bad. The Doctrine of the Resurrection is very Useful to support us under the Sufferings of this Life; a Life full of Dangers and Temptations, which would overwhelm us with Despair, and no wonder, when they observed nothing therein, but Vanity, and Vexation of Spirit; therefore, says the Apostle, *If in this Life only we have Hope in Christ, we are of all Men most miserable*; That is, If here were all our Joys and Consolations, then were Christians ready to Complain, Lord, why hast thou made all Men in vain? and especially Christians, whose Profession, as it animated them with the greatest Hopes of eternal Glory, and Rewards, the Disappointment whereof had been more dreadful to them than Death, or the Shadows of Darkness, so it exposed them to many cruel Deaths and Dangers, to the Reproaches and Persecutions of wicked Men; but now Christ is risen from the Dead, and become the First-fruits of them that slept, this is that Hope which makes us not ashamed in the evil Day; this is that Anchor of the Soul, both sure and stedfast, and which entereth into that within the vail, whither the Forerunner is for us entred, even Jesus, made an High-Priest for ever after the Order of *Melchizedek*.

Why art thou cast down, O my Soul, why art thou disquieted within me, hope thou in God, for I shall yet praise him, who is the Health of my Countenance, and my GOD: Weeping may endure for a Night, but Joy cometh in the Morning.

Behold how *Job* triumphs in his Sufferings, to see this happy Day, not only of his Temporal Deliverance from his present Afflictions, but likewise of Christ's Resurrection, and his own.

Job 19. 23. *O that my Words were now written*, says he, *O that they were*

were written in a Book! that they were graven with an Iron Pen and Lead, in the Rock for ever? for I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth. And though after my Skin, Worms destroy this Body, yet in my Flesh shall I see God: whom I shall see for my self, and mine Eyes shall behold, and not another; though my Reins be consumed within me.

O Lord Jesus, my Lord, and my God, whom having not seen, I love, and in whom, though now I see not thy Majesty, yet believing (in my greatest Sufferings) I rejoice with Joy unspeakable, and full of Glory.

See likewise how the Lord comforts his People, in *Ezekiel's* Vision, with Hopes of Delivery from their *Babylonian* Captivity, by that Typical Resurrection of dry and dead Bones, which came together, Bone by Bone, and being covered with Sinews, Flesh and Skin, the Spirit of Life entred into them, and they stood up an exceeding great Army; *Therefore thus saith the Lord God, Behold, O my People, I will open your Graves, and cause you to come out of your Graves, and bring you into the Land of Israel*, and to that promised Land of Rest, even to the New *Jerusalem* above; with this same Consideration the Apostle comforts himself, and all Suffering Believers; for I reckon, says he, That the Sufferings of this present Time, are not worthy to be compared with the Glory that shall be revealed in us, for the earnest Expectation of the Creature waiteth for the Manifestation of the Sons of God; *For the Creature was made subject to Vanity*, not willingly, but by reason of him that hath subjected the same in Hope, because the Creature it self also shall be delivered from the Bondage of Corruption, into the glorious Liberty of the Children of God; for we know that the whole Creation groaneth and travaileth in Pain together until now, and not only they, but we our selves also, which have the First-fruits of the Spirit; even we our

Ez. 37. 12.

Rom. 8.

ſelves, groan within our ſelves, waiting for the Adoption, to wit, the Redemption of our Bodies; and again,

2. Cor. 4. *For that Cauſe, ſays he, we faint not; but though our outward Man periſh, yet the inward Man is renewed Day by Day; for our light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory; while we look not at the things which are ſeen, but at the Things which are not ſeen; for the Things which are ſeen, are Temporal; but the Things that are not ſeen, are Eternal.*

Again, This Doctrine of the Reſurrection ſerveth to comfort us againſt the Fears of Death, which the Apoſtle here, and the Scriptures elſe where, compares to Sleep, partly by this gentle Expreſſion, to ſoften our ghoſtly Apprehenſions of the King of Terrors, but moſtly to comfort us with the Hopes of a joyful Reſurrection, when ſhall be wakened with the Trumpet of God, and the Muſick of Angels; then ſhall the Seas, and the Elements, theſe Man-eaters, and other Monſters, that have devoured the Bodies of the Saints, give up their Dead, and reſtore what they had in keeping; for he ſhall ſend his Angels with a great Sound of a Trumpet, and they ſhall gather together the Elect from the four Winds, from the one end of Heaven to the other; then

Luke, 21. 28. look up, and Lift up your Heads; for your Redemption draweth nigh.

Then we ſhall Converſe with *Moſes* and *Elias*, with the noble Army of Martyrs and Confeſſors, with all our Friends and Relations who died before us; or ſhall follow after us: For GOD hath not appointed us to

1. Theſ. 5. 10. Wrath, but to obtain Salvation by our Lord Jeſus Chriſt, *Who died for us, that whether we wake, or ſleep, we ſhould live together with him.*

To ſay there will be a Reſurrection of the Body, and not of the ſame Body, and the ſame Members, would be

be an improper Speech, and imply a Contradiction, which was the Herefy of *Hymeneus* and *Philetus*, whom, therefore St. *Paul* did Excommunicate, for denying this Article, and turning it into an Allegory, or Figure, when the Apoſtle ſays in this Chapter, *That fleſh and Blood ſhall not inherit the Kingdom of* GOD; He explains himſelf in the following Words of the ſame Verſe, ſaying, *neither doth Corruption inherit Incorruption*, to ſhew that not the Subſtance, or Fleſh and Blood ſimply, but the Corruption and Mortality of Fleſh and Blood are excluded from the Kingdom of GOD. 2. Tim. 2, 17.

Again, there are Celeſtial Bodies, and Bodies Terreſtrial, as he ſpeaks concerning the Body at the Reſurrection: But obſerve how he argues; The Glory of the Celeſtial Body is one, and the Glory of the Terreſtrial another, but the Apoſtle does not ſay, That the Subſtance of the Celeſtial Body is one, and the Subſtance of the Terreſtial is another; as of two Subſtances, but as of one and the ſame Subſtance, under different Degrees of Glory.

The ſame Body, and the ſame Members (not theſe accidental Superfluities and Corruptions, which Sin hath made, but the ſame Subſtance) ſhall riſe again, and be refined to more excellent Employs, and nobler Offices than formerly, in this Life, when many times they were yielded Inſtruments of Unrighteouſneſs, to Sin. There is a Natural Body, and there is a Spiritual Body; as we have born the Image of the Earthly, we ſhall alſo bear the Image of the Heavenly; there ſhall be no bluſhing at theſe Parts of the Body, which we think leſs Honourable, becauſe of that Law in our Members, which now Wars againſt the Law of our Minds, and brings us into Captivity into the Law of Sin; for upon theſe, if we have yielded them Servants, not to Sin, and to Uncleanneſs, but unto Righteouſneſs and Holineſs, God ſhall beſtow more abundant Honour, and our Uncomely

comely Parts, shall then have more abundant Comeliness, because the Flesh shall Lust no more against the Spirit; but as our first Parents, in the State of Innocency, were both Naked, and were not ashamed, so shall we be in the State of Glory, like the Angels in Heaven, which neither Marry, nor are given in Marriage.

Wherefore, Let us us comfort one another with these Considerations, and not be afraid of Death, or the Grave, *Where the weary be at rest, and the Prisoners Sleep together*, where the Servant is free from his Master, and the Poor hear not the Voice of Oppression; for so he giveth his beloved Sleep.

Job 3. 17.

Christ, by his Resurrection, hath taken away the Sting of Death, which is Sin; and therefore, Death is not a Curse, but a Blessing to the Godly; because, it doth not deliver them over to Punishment, but Translates them to a more happy State, which made these Martyrs, that were Tortured for the Faith, *Not to accept of Deliverance, that they might obtain a better Resurrection*, than either a Temporal Deliverance from their present Sufferings, or again to be raised from the Dead, to a Mortal Life, and after all to die again; Therefore, Jesus went not more in Compassion with *Mary* and *Martha*, for the Death of their Brother *Lazarus*, than in Compliance with their Weakness, that he was to raise him again from the Dead, to the Miseries of this Life.

Heb. 11. 35.

Thus saith the Lord to every disconsolate Christian, as the Prophet once Comforted *Rachel*, the Mother of these Innocents that were slain in *Bethlehem* by *Herod*, when she is personated as their common Parent, weeping inordinately for them and would not be comforted.

Refrain thy Voice from Weeping, and thy Eyes from Tears, for thy Work shall be rewarded, and they shall come again from the Land of the Enemy, from the Region of Death and Darkness, for there is Hope in thine End, saith the Lord, that thy Children shall come up again

gain to their own Borders, I will Redeem them from the Power of the Grave, I will Ranſom them from Death. Hoſ. 13. 14.

Jacob Mourned many Days for his Son *Joſeph*, thinking he had been Dead, and torn with wild Beaſts, when he was Living and Triumphing in *Egypt*: So many weep inordinately for their departed Friends, not remembring that Chriſt both died, roſe and revived, to this End, that he might be Lord, both of the Dead and Living: *For he took part both of our Fleſh and Blood, that through Death he might deſtroy him that had the Power of Death, that is, the Devil, and Deliver them, who through fear of Death, were all their Life ſubject to Bondage.* Heb. 2. 14. 15.

Therefore I will not be afraid, though I walk through the Valley of the Shadow of Death, for Thou art with me, and wilt bring me up again from the Deeps of the Earth.

Rejoice O Earth, let the Sea roar, and the Fulneſs thereof: *For thy dead Men ſhall Live, together with my dead Body ſhall they ariſe.*

Awake and Sing, ye that dwell in the Duſt, for thy Dew is as the Dew of Herbs, and the Earth ſhall caſt out the Dead. Iſa. 26. 19.

In fine, This Doctrine of the Reſurrection is very Comfortable againſt the Fears of eternal Condemnation: Now, when our Ranſom is Accepted, and our Surety ſet at Liberty, we may be fully perſwaded that God will receive us, and all Penitent Sinners, into Grace and Favour, as he hath promiſed by the Mouth of his Holy Prophets, ſaying, *The Ranſomed of the Lord ſhall return and come to Sion, with Songs and everlaſting Joy upon their Heads; they ſhall obtain Joy and Gladneſs, and Sorrow, and Sighing ſhall flee away.* And again, the Spirit of the Lord is upon me, ſays the ſame Prophet, (ſpeaking in Chriſt's Name) becauſe he hath appointed me to Preach glad Tidings unto the Meek, he hath ſent me to bind up the Broken-hearted, and Proclaim Liberty Iſ. 35. 10. Iſ. 61. 1.

Liberty to the Captives, and the opening of the Prison to them that are bound, to Proclaim the acceptable Year of the Lord, and the Day of Vengeance of our God against the Wicked, but Redemption to them that mourn in Zion, to give unto them Beauty for Ashes, the Oil of Joy for Mourning, the Garment of Praise for the Spirit of Heaviness; that they may be called the Trees of Righteousness, the Plants of the Lord, that he might be glorified.

Therefore our Lord's first Salutation to his Disciples after his Resurrection, was a Salutation of Peace, saying, *Peace be unto you*; and again after his Ascension unto Heaven, *Fear not, I am the first and the last, I am he that liveth, and was dead, and behold I am alive for evermore, Amen; and have the Keys of Hell and Death.*

John 20. 14.

Rev. 1. 17.

As Christ's Death was in Satisfaction for our Sins, so his Resurrection was for our Justification; and not only so, but likewise for our Glorification and complete Happiness, both in Soul and Body, as it is written, *When Christ our Life, shall appear, then we shall appear with him in Glory.* And again, *Whom he did foreknow, he did also predestinate, to be conform to the Image of his Son, that he might be the First-born among many Brethren: Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified.* And again, *Eye hath not seen, nor Ear heard, neither have entred into the Heart of Man, the Things which God hath prepared for them that love him.*

Rom. 4.

Col. 3. 4.

1 Cor. 2. 9.

However some Bodies here may abound with Excrescences, and others be defective in their Parts or due Proportion; now our Flesh may be clothed with Worms, and Clods of Dust, our Skin broken and become lothsom, so that these present Bodies of ours are vile Bodies, Bodies of Sin and Death, of Corruption and Defilement, which expose us to many Evils and

Incon-

Inconveniencies, and in this Respect they are Occasions to us, and to make us ashamed rather than to be proud, or boast of them, therefore the *Psalmist* prays, *Bring my Soul out of Prison, that I may praise thy Name.* Psal. 142. 7.

But our Hope and Rejoicing is, that those Vessels of Clay which Sin hath marred, and made Vessels of Dishonour, now full of Sores and Deformities, shall be moulded and be made new again, and all these Blemishes shall become Beauties at the Resurrection of the Just, when the Times of Refreshment and Restitution of all Things shall come from his Presence, and we come in the Unity of the Faith, and of the Knowledge of the Son of God, into a perfect Man, unto the Measure of the Stature of the Fulness of Christ; as it is written, *Though we have lien among the Pots, yet shall we be as the Wings of a Dove, covered with Silver, and her Feathers with yellow Gold:* For the Lord Jesus shall change our vile Bodies, that they may be fashioned like unto his glorious Body, in Respect of all these glorious Ornaments, which the Apostle in this Chapter assigns to the Bodies of the Saints at the Resurrection, namely, Incorruption, Glory, Power and Spirituality. *First, This Corruptible shall put on Incorruption, and this Mortal shall put on Immortality*; then shall our Bodies be Impassible, and above all Pain; as when *Shadrach, Meshach,* and *Abed-nego* walked safely in the midst of the burning fiery Furnace, and the Flame had no Power over them. Psal. 68. 13. Phil. 3. Dan. 3.

Now we Hunger and Thirst, and cry out of Pain, and Diseases, we waste our selves all our While with carking Cares, what we shall eat, and what we shall drink, and what we shall put on; but in that blessed State there shall be no need of Meat or Drink, or Clothing to hide our Nakedness, or cover us from the Cold; for we shall feed on the Divine Love, and be clothed with Robes of Light and Innocency, as it is written,

wickness, *They shall hunger no more, neither thirst any more,* Rev. 7. 16.
neither shall the Sun light on them, nor any heat: For the Lamb which is in the midst of the Throne, shall feed them, and shall lead them unto living Fountains of Waters: and God shall wipe away all Tears from their Eyes. And there shall be no more Death, neither Sorrow nor Crying, neither shall there be any more Pain.

In this Sense they are said to be equal to the Angels, Luke 20. 36.
as being the Children of God, and the Children of the Resurrection.

A second Ornament of our Bodies at the Resurrection is Glory, *It is sown in Dishonour, it is raised in Glory:* They shall become exceeding Transparent and Beautiful in their Complexion, they shall shine as the brightness of the Firmament, and as the Stars for ever and ever: Matth. 13. 43.
Yea, says our blessed Saviour, *Then shall the Righteous shine forth as the Sun, in the Kingdom of their Father.* There shall be no Blemish throughout the whole Body, but a just Proportion, and Beauty in every Part, which neither the Drought by Day, nor the Frost by Night shall Stain: For there shall be no Night, nor Light of the Sun, for the Lord God shall be their Light, and they shall Reign with him for ever and ever, according to that of the Prophet, *The Sun shall no more be thy Light by Day, neither for Brightness shall the Moon give Light unto thee; but the Lord shall be unto thee an everlasting Light, and thy God thy Glory:* As when our blessed Saviour was Transfigured upon Mount *Tabor*, his face did shine as the Sun, and his Raiment became exceeding White, so as no Fuller on Earth can white them.

A third Ornament of our Bodies at the Resurrection is Power; *It is sown in Weakness, it is raised in Power.* Then shall our Bodies be most agile and irresistible in their Motion, swift as a Thought of the Soul, and as incapable

incapable of Wounds, or any Violence as the Beams of the Sun, or a Flame of Light.

Here our Bodies are heavy and unweildy Lumps of Clay, like young Eagles new hatched; but in the Morning of the Reſurrection, like theſe young Eagles upon Wing, with what Agility ſhall they ſurmount theſe dark Regions of Mortality, pierce the Firmament, and paſs by Sun, Moon and Stars, until they arrive at that uncreated Light; which without a Vail, or a Cloud, ſhines above, in a Moment, ſays the Apoſtle, *In the twinkling of an Eye we ſhall be caught up to the Clouds together, to meet the Lord in the Air*; and ſo ſhall be ever with him; as it is written, *They that wait upon the Lord ſhall renew their Strength, they ſhall mount up with Wings as Eagles, they ſhall run, and not be weary, and they ſhall walk and not faint.* Iſa. 40. 31.

Laſt of all, our Bodies at the Reſurrection ſhall become ſpiritual Bodies; *It is ſown a natural Body, it is raiſed a ſpiritual Body*: Not that our Bodies ſhall be turned into Spirits, in Reſpect of their Subſtance, but that our glorified Bodies ſhall then be refined from all the Dregs of Matter, and fitted for ſpiritual Exerciſes, and the Functions of our Souls, then ſhall the Body be ſubject to the Soul, and both Soul and Body ſubject unto God, that he may be All in All. Some Glances of this we have in Chriſt's bleſſed Body in the Days of his Fleſh upon Earth; as when he walked upon the Waters, and after his Reſurrection, when he went into the Houſe where the Diſciples were aſſembled, the Doors being ſhut, and afterwards in his Aſcenſion, when he mounted above the Clouds, and rode upon the Wings of the Wind.

This ſhall be the Condition of our Bodies at the Reſurrection, even glorious Bodies, not having Spot or Wrinkle, or any ſuch Thing, that they may be fitted

Tabernacles for our Souls and the Holy Ghost to dwell in; and then, if that which is earthly be so glorious, how glorious shall the Soul be, as it is written, *The King's Daughter is all glorious within:* Now we live by Faith, and see darkly; but then Face to Face: Now we know in Part, but then we shall know even as we are known: Now our Wills are stubborn, and our Affections earthly; our Bowels of Compassion are straitned, and our Souls narrow and selfish, but then our Hearts shall be enlarged and filled with all the Fulness of God, even with the Fulness of his Life, and with the Fulness of his Love: For then we shall rejoice in the Happiness of others, as in our own Happiness; because then we shall love others as we love our selves, and that is with the Love of God, who is Love, and dwells in Love.

Psal. 17. *As for me,* says the Psalmist, *I will behold thy Face in Righteousness, I shall be satisfied when I awake with thy Likeness* and Image, which is Love, even that perfect Love which casteth out all servile Fear, and is filled with all Joy and Glory, as when our blessed Saviour prayed so earnestly in our Behalf, saying, *Father, I will that they*

John 17. 24. *also whom thou hast given me may be with me where I am, that they may behold my Glory, which thou hast given me: for thou lovedst me before the Foundation of the World.*

O give Thanks unto the Lord, for he is Good, for his Mercy endureth for ever: Let the redeemed of the Lord say so, whom he will redeem from the Hand of the Enemy, and will gather them out of the Seas, and out of the Lands from the East, and from the West, from the North, and from the South.

Now what remains, but to long for that blessed State, for which the whole Creation groaneth, and travaileth in Pain together until now; and not only they,

but

but our ſelves alſo, which have the Firſt-fruits of the Spirit; even we our ſelves groan within our ſelves, waiting for the Adoption, to wit, the Redemption of our Bodies, which flows from our Adoption, and is a Joy above all Joys; therefore the beloved Diſciple cries out in Admiration, as if he wanted Words to expreſs the ſame, *Behold what manner of Love the Father hath beſtowed upon us, that we ſhould be called the Sons of God: Therefore the World knoweth us not, becauſe it knew him not. Beloved, we are now the Sons of God, and it doth not appear what we ſhall be: but we know that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. For our Life is hid with Chriſt in God, and when Chriſt who is our Life ſhall appear, then ſhall we alſo appear with him in Glory.* Then ſhall be brought to paſs the ſaying that is written, *Death is ſwallowed up in Victory; O Death, where is thy Sting? O Grave, where is thy Victory? The Sting of Death is Sin, and the Strength of Sin is the Law;* (which aggravates our Guilt as Tranſgreſſors) *but Thanks be to God, who giveth us the Victory through our Lord Jeſus Chriſt.*

Therefore, my beloved Brethren, be ye ſtedfaſt, immoveable, alwiſe abounding in the Work of the Lord, forasmuch as you know that your Labour is not in vain in the Lord.

Having therefore theſe Promiſes, (dearly beloved) let us cleanſe our ſelves from all Filthineſs of the Fleſh and Spirit, perfecting Holineſs in the Fear of the Lord.

Now the God of Peace, which brought again our Lord Jeſus from the dead, that great Shepherd of the Sheep, through the Blood of the everlaſting Covenant,

Make you perfect in every good Work to do his Will, working in you that which is well pleaſing in his Sight, through Jeſus Chriſt; to whom be Glory for ever and ever. Amen.

The PRAYER.

O *Almighty God, the God of* Abraham, Isaac *and* Jacob, *with whom the Spirits of just Men live and reign for ever; Thou killest, and makest alive; Thou brings down to the Grave, and thou brings up again. We praise thy glorious Majesty, for all thy Mercies to Mankind, in Christ Jesus, the great Shepherd and Bishop of our Souls, whom thou hast brought again from the dead, and by his Resurrection has begotten us again into a lively Hope, according to thy abundant Mercy, to an Inheritance incorruptible, and undefiled, and that fadeth not away, but is reserved in Heaven for us.*

Though thou was angry with us, thine Anger is turned away, and thou hast comforted us: Therefore we will not be afraid though we walk through the Valley of the Shadow of Death, and sleep a while in the Grave with our Friends and Forefathers, who are departed out of this sinful and miserable World: for thou wilt bring us again from the Depths of the Earth, as thou didst thy dear Son Jesus Christ, who died for our Offences, and rose again for our Justification: Therefore we will rejoice in the Lord our God, our Soul shall be joyful in thy Name; we will Trust and not be afraid, for thou, O Lord Jehovah art our Strength and our Song, thou also art become our Hope and our Salvation.

Thy right Hand, O Lord, is exalted, thy right Hand doth valiantly: Now the Stone which the Builders rejected is become the head Stone of the Corner, the Joy of thy People Israel, *and the Glory of all Christians.*

Blessed

Bleſſed be he that cometh in the Name of the Lord to ſave us.

Bleſſed be thy Name, O Lord Jeſus, our Lord, and our God, who by thy powerful Reſurrection from the dead, as on this Day, has made good thy Promiſe, and declared thy ſelf to be the Son of God, and Saviour of the World; Thou haſt the Keys of Death and Hell, and leads both Captive in Triumph and Diſarmed; Thou got up early this Day, to refreſh our Hopes, and to redeem us out of the Hands of all our Enemies, that we may ſeek thee early, and may ſerve thee every Day in Holineſs and Righteouſneſs, without Fear of our Enemies.

Thou art the Reſurrection and the Life, he that believeth in thee, though he were dead, yet ſhall he live; whoſoever believeth on thee ſhall never die, or taſte of the ſecond Death.

Thou haſt blotted out the Hand-writing of Ordinances that was againſt us, which was contrary to us, taking it out of the Way, and nailing it to the Croſs, that by Death thou might deſtroy him that had the Power of Death, that is the Devil, who by Sin brought in Death into the World.

Hallelujah. Salvation, and Glory, and Honour, and Power unto the Lord our God, who hath delivered us, who through Fear of Death, and the Powers of Darkneſs, were all our Lifetime ſubject unto Bondage.

Now thou haſt brought to paſs that ſaying that is written, O Death, where is thy Sting? O Grave, where is thy Victory? The Sting of Death is Sin, and the Strength of Sin is the Law; which ſhows and aggravates the Guilt of our Sin: But Thanks to thy Majeſty, O Lord God Almighty, who giveth us the Victory through our Lord Jeſus Chriſt.

There-

Therefore, O eternal God, and Holy Spirit, who raiſed up the Body of our Lord Jeſus Chriſt from the Grave, we beſeech thy Majeſty to quicken us with thy heavenly Graces, that we may feel the Power of Chriſt's Death killing Sin in us, and raiſing us up into Newneſs of Life, that we may preſent our Bodies a living Sacrifice, Holy and Acceptable unto God, which is our reaſonable Service; that henceforth we may not be conformed to this evil World, but may be transformed by the renewing of our Minds, that we may underſtand, and approve what is that good and acceptable and perfect Will of God, who commandeth every one of us who hath this Hope, to purify themſelves, even as he is Pure.

Strengthen and eſtabliſh our Hearts, that we may continue ſtedfaſt and immoveable in our moſt Holy Faith and Profeſſion, alwiſe abounding in the Work of the Lord, and looking for that bleſſed Hope, and glorious Appearing of the great God, and our Saviour Jeſus Chriſt, who ſhall change our vile Bodies, that they may be faſhioned like unto his glorious Body. Amen. *Our Father which art in Heaven,* &c.

Aſcenſion Day.

Thou haſt aſcended on High, thou haſt led Captivity Captive: Thou haſt received Gifts for Men; yea, for the Rebellious alſo, that the Lord God might dwell among them, Pſal. 68. 18.

THIS Text is a Part of that excellent *Pſalm*, which the ſweet Singer of *Iſrael* ſang to his Lord, and our Lord when he ſaw this Day, and the Glory thereof; for *David* being a Prophet, and knowing that God had ſworn an Oath to him, *That of the Fruit of his Loins, according to the Fleſh, he would raiſe up Chriſt to ſit upon his Throne: He ſeeing this before, ſpake of the Aſcenſion of Chriſt*; and was in many Things a Type of him, and particularly of this Day's Triumph, which he transferred to himſelf in a Figure, and in his own Perſon when he aſcended up into Mount *Zion* with the Ark of God, and led his Captivity Captive, and diſperſed his Royal Gifts among his Friends, after the Manner of victorious Monarchs; like that of *Deborah*, in the Day that the Lord had delivered his People *Iſrael* from all their Enemies: *Awake, awake*, Deborah: *awake, awake, utter a Song: ariſe* Barak, *and lead thy Captivity Captive, thou Son of* Abinoam.

Acts 2. 30.

Judges 5. 12.

But

But alluding more especially to the King of Saints, and to the King of Glory, who having conquered all the Powers of Darkness, and recovered so many rich Spoils from the Enemy of Mankind, ascended this Day on High to open the Gates of Heaven to all Believers.

Thou hast ascended on High. See how the *Psalmist* speaks of Christ's Ascension, as if he had seen it with his Eyes, and been ascending with him; he was all on Wing, and seemed to cry impatiently after him, as *Elisha* did after *Elijah*, *My Father, my Father, the Chariots of* Israel, *and the Horsemen thereof.* And again, *Whom have I in Heaven but thee? and there is none upon Earth that I desire besides thee.* And again, *O that I had Wings like a Dove! for then would I flie away, and be at rest.*

Psal. 73. 25. Psal. 55. 6.

Thou hast ascended. This Text is cited by the Apostle, to show the Harmony of the Scriptures of the Old and New Testaments; which, like the Cherubs on the Mercy-seat look both one Way, pointing unto Jesus Christ that he is the Son of God, and Saviour of Believers in all Ages, the Sum and Substance of the Word of God, which he hath spoken by the Mouth of his Holy Prophets since the World began, for the Testimony of Jesus is the Spirit of Prophecy, and these early Predictions of his Appearance in the World, and his Ascension into Heaven.

Eph. 4. 8.

Thou hast ascended on High. He was not translated as *Enoch* was, that he should not see Death, nor carried up in a fiery Chariot as *Elijah* was by the Ministry of Angels; but ascended up into Heaven by the same mighty Power in himself, by which he was declared to be the Son of God by his Resurrection from the dead. *And I saw in the Night a Vision,* (says Daniel) *and behold, one like the Son of Man, came with the Clouds of Heaven, and came to the Ancient of Days, and they brought him near*

Dan. 7. 13, 14.

Dan. 7. 14. *And there was given him Dominion and Glory, and a Kingdom, that all People, Nations, and Languages should serve him: His Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed.*

And it was but just that our blessed Lord and Saviour should ascend on High, to take Possession of these Crowns and Glories, which he had purchased with so much Blood and Agony, as he had formerly prayed, *I have glorified thee on Earth, I have finished the Work that thou gavest me to do; and now glorify thou me with thine own self, with the Glory which I had with thee before the World was.* John 17.

He that was made a little lower than the Angels, by suffering of Death, is now crowned with Glory and Honour, exalted on the right Hand of Majesty, and triumphing over all his and our Enemies, as it is written, *The Lord said unto my Lord, Sit thou at my right Hand, until I make thine Enemies thy Footstool.* Psal. 110. 1. When the Scripture saith that Christ is set down at the right Hand of Majesty on High, and at the right Hand of the Throne of God: It is alluding to the Custom of great Princes, who Place their great Favourites, and those Persons that are next them in Dignity, at the right Hand of their Thrones. As when King *Solomon*, to Honour his Mother, placed her on his right Hand; *Upon thy right Hand did stand the Queen in Gold of Ophir,* to show us that unspeakable Glory, and sovereign Power which Christ hath, as Man and our Mediator, next unto God, over the whole Creation, that all Men should honour the Son, even as they honour the Father; he that honoureth not the Son, honoureth not the Father that sent him: For as the Father hath Life in himself, so hath he given to the Son to have Life in himself, and hath given him Authority to execute Judgment also, because he is the Son of Man.

This was the Reward of Christ's Sufferings and Obedience, for taking upon him the Form of a Servant, and humbling himself unto the Death, even the Death of the Cross: God hath now highly exalted him, and given him a Name which is above every Name, above all created Titles and Dignities, not only in this World, but also in that which is to come, even the Name of Jesus, that at his blessed Name every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth; and that every Tongue should confess, that Jesus Christ is Lord, to the Glory of God.

God is gone up with a Shout, the Lord with the Sound of a Trumpet. Sing Praises to God, sing Praises: sing Praises to our King, sing Praises.

Psal. 47.

For God is King of all the Earth, sing ye Praises with Understanding. God reigneth over the Heathen. God sitteth upon the Throne of his Holiness. Worthy art thou, O Lamb of God, that was slain for the Sins of the World, to receive Power, Riches and Wisdom, and Strength, and Honour, and Glory, and Blessing: Therefore every Creature that is in Heaven, and on the Earth, and such as are in the Sea, and all that are in them were heard singing before the Throne, saying, *Blessing, and Honour, and Glory, and Power be unto him that sitteth on the Throne, and to the Lamb for ever and ever.*

Thus Christ was rewarded for his Obedience and Sufferings. *Ought not Christ to have suffered these Things, and to have entred into his Glory?* So likewise shall every Christian who hath followed his Example, be rewarded with suitable Degrees of Glory.

Who shall ascend into the Hill of God? and who shall stand in his Holy Place?

Psal. 24.

He that hath clean Hands, and a pure Heart, who hath not lift up his Hands unto Vanity, nor sworn deceitfully. He

He shall receive the Blessing from the Lord, and Righteousness from the God of his Salvation.

When one of the Elders asked St. *John* who those were that stood before the Throne, and before the Lamb clothed with white Robes, and Palms in their Hands? He answered, saying, *These are they which came out of great Tribulations, and have washed their Robes, and made them white in the Blood of the Lamb. Therefore are they before the Throne of God, and serve him Day and Night in his Temple: and he that sitteth on the Throne shall dwell among them.* Rev. 13.

Wherefore seeing we are also compassed about with so great a Cloud of Witnesses, let us lay aside every Weight, and the Sin that doth so easily beset us, and let us run with Patience the Race that is set before us, looking unto Jesus the Author and Finisher of our Faith; who for the Joy that was set before him, endured the Cross, despising the Shame, and is set down at the right Hand of the Throne of God. *Verily*, says our blessed Saviour, speaking to his Disciples, *Ye who have followed me in the Regeneration, when the Son of Man shall sit in the Throne of his Glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of* Israel. And again, *To him that overcometh will I grant to sit down with me in my Throne, even as I also overcame, and am set down with my Father in his Throne.* Heb. 12.

Therefore, says the Apostle, *We faint not, but though our outward Man perish, yet the inward Man is renewed Day by Day.* 2 Cor. 4. 16, 17, 18.

For our light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory; While we look not at the Things which are seen, but at the Things which are not seen: For the Things which are seen, are Temporal, but the Things which are not seen are Eternal.

Thou hast led Captivity Captive. These Captives were the Saints, whose Bodies Christ raised with his own from the Grave, where they had been kept in manner of Captives and Prisoners of Hope, and when their Souls in the mean Time were in *Abraham's* Bosom, and a Place of Refreshment, waiting patiently for this happy Day and Deliverance.

These all died in the Faith, not having received the Promises, but having seen them afar off, and were perswaded of them, and embraced them, and confessed that they were Strangers and Pilgrims on the Earth.

The Way unto the Holy of Holies was not yet made manifest, until by the Blood of Jesus Christ we had Liberty to enter in by a new and living Way, which
Heb. 10. 19. he hath consecrated for us through the Vail, that is to say, his Flesh, which like a Vail covered in some Measure his Divinity, and was taken up into Heaven, as an Earnest of our Ascension, who are Heirs and Co-heirs with him in Glory.

As Christ was the First-fruits from the dead, so he was the first that entred into the celestial Paradise, and
Acts 2. opened the Gates of Heaven to all Believers, admitting them into a more immediate and intire Possession of the Divine Presence; as it is written, *No Man hath ascended*
John 3. 13. *up into Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven.*

The royal Prophet foreseeing this, spake of Christ's Ascension into Heaven by Way of Apostrophe and Acclamation unto the Angels, these Guards and Attendants of the heavenly Mansions.

Lift up your Heads, O ye Gates, and be ye lifted up,
Psal. 24. 7. *ye everlasting Doors, and the King of Glory shall come in.*

Who is this King of Glory? The Lord of Hosts, he is the King of Glory. Selah.

But

But can the Prey be taken from the Mighty, or the lawful Is. 49.
Captive delivered? 24.

Yea, for thus saith the Lord, *Even the Captives of the Mighty shall be taken away, and the Prey of the Terrible shall be delivered.*

For I will Contend with them that Contend with thee, and will save thy Children.

O Blessed Conquerer! —— Happy Captives, and Triumphant Captivity, whereby thou hast spoiled Principalities, and Powers, and released these Prisoners of Hope from the Bondage of the Grave, and their long Expectations, into perfect Happiness, and endless Joys. Rev. 1. 18.

Thou hast received Gifts for Men, even the Gifts of the Holy Ghost, which he so plentifully dispersed on the Day of Pentecost; giving some Apostles, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, his *Mystical* Body the Church, till we all come in the Unity of the Faith and Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ.

However, Our Blessed Saviour did Purchase the Grant of these Gifts, from the first Instant of his Incarnation, until his bloody Passion on the Cross, which was the meritorious and procuring Cause of all Goodness to his Church in former Ages, as well as afterwards; yet the solemn Publication, and Effusion of these Gifts was not until his Ascension into Heaven; therefore said he unto his Disciples, *It is expedient for you, that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.* Joh. 16. 17.

Thou hast received Gifts for Men, not for the Fallen Angels, who through inordinate Love and Admiration

of

of their own Excellencies, where-with they were created, kept not their first State, but left their own Habitation and Dependence upon God, and therefore are reserved into everlasting Chains unto the great Day.

But he received these Gifts for Men, yea, for the Rebellious also, which sometime were Disobedient, having no Hope, and without God in the World; But now, they that were sometimes afar off, are made nigh by the Blood of Christ, and his Powerful Intercession. As it is written, *The Kingdoms of this World are become the Kingdoms of our Lord and his Christ, and he shall Reign for ever and ever.*

Rev. 11. 16. *And the Four and Twenty Elders which sat before God, on their Seats, fell upon their Faces, and Worshipped God, saying, We give thee Thanks O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy Great Power, and hast Reigned.*

Thy Throne O God is for ever and ever, the Sceptre of thy Kingdom is a right Sceptre.

Thou lovest Righteousness, and hatest Wickedness, therefore God, even thy God hath Anointed thee with the Oyl of Gladness above thy Fellows.

All thy Garments smell of Myrrh, and Aloes, and Cassia, out of the ivory Palaces whereby they have made thee glad.

For this End, our blessed Lord Ascended on high, led Captivity Captive, and received Gifts for Men, yea for the Rebellious also, that the Lord God might dwell among them, as it is written, *Behold the Tabernacle of* Rev. 2. 13. *God is with Men, and he will dwell with them, and they shall be his People, and God himself shall be with them, and be their God.*

O how great is this Promise, and this Privilege, that God will be our God, even our own God; then all will be ours; his Wisdom to Teach us, and his Goodness to Pity us, and his Power to Defend us, and all

Things

Things will work together for our Good: If God be with us, who can be againſt us, ſo as to prevail over us: As the King of *Iſrael* ſaid to the King of *Aſſyria*, *I am thine, and all that I have is thine, Bleſſed is the Nation whoſe God is the Lord, and the People whom he hath choſen for his Inheritance.*

After this manner our bleſſed Lord Aſcended on high, with a Glorious Train of Saints and Angels, in publick View, and before many Witneſſes, to whom he ſhewed himſelf alive, after his Paſſion, by many infallible Proofs, being ſeen of them, Fourty Days, and ſpeaking of the Things pertaining to the Kingdom of God. Act. 1.

When he had led forth his Diſciples as far as *Bethany*, to draw their Affections after him, and lifted up his Hands and bleſſed them, when a bright ſhining Cloud, (like that on *Mount-Tabor*) which was a Sign of the Divine Preſence, and Glory, received him out of their Sight, which cannot but greatly ſtrengthen our Faith, and cheriſh our Hopes, and fill our Hearts with unſpeakable Joy and Comfort, when we conſider the excellent Glory, to which our bleſſed Lord is now Exalted, and the great Bleſſings which we have by the ſame.

Now our bleſſed Lord, who is Aſcended into Heaven, and ſitteth on the right Hand of God, is inveſted with all Power and Authority, Angels and Arch-Angels being made Subject unto him; he hath on his Veſture, and on his Thigh, a Name written, *KING of Kings, and LORD of Lords*, him hath God Exalted on his right Hand, to be a Prince, and a Saviour, for to give Repentance to *Iſrael*, and Forgiveneſs of Sins, ſo that we may boldly ſay, *The Lord is my Helper, and I will not fear what Man can do unto me.* And again, *The right Hand of the Lord is Exalted, the right Hand of the Lord doth Valiantly; I ſhall not die, but live and declare the Works of the Lord.*

Now

Now our blessed Lord is Ascended into Heaven, there to appear in the Presence of God for us, not in a low, supplicating Manner, as in the Days of his Flesh on Earth, when he fell on his Face, and prostrate himself on the Ground, offering up Prayers and Supplications, with strong Crying and Tears for himself and us, when he was to suffer for our Sins; but now being exalted on the right Hand of Majesty, and highly advanced in Grace and Favour, he is able to save them to the uttermost that come to God by him, seing he ever liveth to make Intercession for them.

In this respect, even after the Power of an endless Life, Christ is a Priest for ever, presenting his holy Humanity, his perfect Obedience and chearful Sufferings in our Behalf, and his continual Representation, (shewing his deep and wide Wounds which he received for our sakes) in a continual Intercession for us.

For Christ is not entred into the Holy Places made with Hands, which are Figures of the true, but into Heaven it self, now to appear in the Presence of God, for us, with all our Names, and Necessities Ingraven upon his Heart, and upon the Palms of his Hands, whereof *Aaron* was a Type, when he entred into the *Holy of Holies*, bearing the Names of the Twelve Tribes of the Children of *Israel*, Engraven upon Twelve precious Stones, and set in Gold, in the Breast-plate of Judgment, upon his Heart, for a Memorial before the Lord continually. *Behold*, saith the Lord, *I have Graven thee upon the Palms of my Hands, thy Walls are continually before me.* When our blessed Saviour said to the Mother of *Zebedee's* Children, *That to set the one on his right Hand and the other on his left, in the Kingdom of Glory*, was not his to give it; because he was yet in the State of his Humiliation, when he appeared in the Form of a Servant, before he had payed the Price of our Redemption,

Matth. 20.

dominion, and was not yet Glorified; but now, whatsoever we Shall ask in his Name, he will do it.

For now he presents our Prayers, by his Powerful Mediation and Merits, whereby he stops the Mouth of the Adversary, as it is written, *If any Man Sin, we have an Advocate with the Father, Jesus Christ the Righteous:* Tho' we be Unrighteous, yet says the beloved Disciple, If we confess our Sins, and forsake them, he is Faithful and just in his Promises to forgive our Sins, and to cleanse us from all Unrighteousness. He is the Propitiation for our Sins, and not for our Sins only, but also for the Sins of the whole World.

Again, it was expedient that our blessed Lord should go away in respect of his Bodily Presence, and ascend into Heaven, that we might have occasion for the Exercise of our Faith, and Hope, and Patience, that they might have their perfect Work, and Merit, and Reward; *For we walk by Faith, and not by Sight*; but Hope that is seen, is no Hope; for what a Man seeth, why doth he yet Hope for; *But Blessed are they that have not seen, and yet have believed.*

Again our blessed Lord is ascended on high to prepare a Dwelling for us in Heaven, and in our Name to take Seasin of that glorious Inheritance of the Saints in Light. Here we are Strangers and Pilgrims, and have no abiding City; but look for one which hath Foundations, whose Builder and Maker is God; *For we know that if our Earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with Hands, eternal in the Heavens; for in this we groan earnestly, desiring to be Clothed upon with our House, which is from Heaven.*

2. Cor. 5. 7.

Joh. 20. 29.

2. Cor. 5. 1.

Let not your Hearts be troubled, (says Christ) *Ye believe in God, believe also in me.* Look yonder beyond the Clouds, and behold there, *in my Father's House are*

Joh. 14. 1, 2, 3.

many Mansions; if it were not so, I would have told you. go to prepare a Place for you; and if I go to prepare a Place for you, I will come again and receive you into my self, that where I am, there ye may be also.

O the ravishing Pleasure of that blessed Sight, which I cannot think upon without an Extasie! That I shall behold his Glory, and hear his Wisdom, and partake of his Joys, and dwell for ever in his Arms and Imbraces!

In fine, Our blessed Saviour ascended into Heaven to purchase for us the Holy Ghost, to be our Guide and Comforter; therefore said he to his Disciples, *I will pray* Joh. 14, 16, 17. *the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you.*

I will not leave you comfortless, like Orphans, I will come unto you; and again I tell you the Truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come; but if I depart, I will send him unto you.

O how great is this Comfort to have such a Comforter in all our Tribulations, and such a Guide to direct us in all our Doubts, and assist us in all the Duties of our holy Religion; which is nothing else but a continual Exercise of Faith and Repentance, of suffering patiently, and doing all the Good we can!

Blessed be God, even the Father of our Jesus Christ, the Father of Mercies, and the God of all Comfort, who Comforteth us in all our Tribulations, that we may be able to comfort them, which are in any Tribulation, by the Comfort wherewith we our selves are comforted of God.

For if the Sufferings of Christ abound in us, our Consolation also aboundeth by Christ.

Thou wilt guide me by thy Counsel, and afterwards receive me into Glory.

This

This Doctrine is a special Consolation to all pentitent Sinners, as our blessed Saviour said to *Mary Magdalene*, out of whom he had cast seven Devils, *Go to my Brethren, and say unto them, I ascend to my Father, and your Father, to my God, and your God.*

Well might the Apostle cry out, and give Defiance to all the Enemies of our Salvation, Who shall lay any thing to the Charge of God's Elect, it is God that justifieth. Who is he that Condemneth? it is Christ that died, yea rather that is risen again, who is even at the right Hand of God, who also maketh Intercession for us; who shall separate us from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword; *as it is written,* For thy sake, are we killed all the Day long, we are counted as Sheep for the Slaughter, nay, in all these things we are more than Conquerors, through him that loved us. For I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord. Rom. 8.

Now is come Salvation, and Strength, and the Kingdom of our God, and the Power of his Christ; for the Accuser of our Brethren is cast down, which accused them before our God, Day and Night, Rev. 12. 10.

In full Assurance of this Consolation, the Apostle exhorts us to present our Prayers unto God, and to persevere in our Holy Religion, without wavering.

Seing then, we have a great High Priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our Profession, for we have not an High Priest, which cannot be Touched with the feeling of our Infirmities, but was in all things Tempted, like as we are, yet without Sin.

Let us therefore come unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.

Now, what remains, but to wean our Affections from the Things of this World, and to aspire to the Things above, as also saith the Apostle, *If ye then be risen with Christ,* Col. 3. 1, 2, &c. *seek those things which are above, where Christ sitteth on the right hand of God; set your Affection on Things above, not on things on the Earth. For ye are dead* (to things in this World) *and your life is hid with Christ in God. When Christ, who is our Life, shall appear, then shall ye also appear with him in Glory.* Let us look up unto Jesus, and long to be with him; for whilst we are at Home in the Body, we are Strangers to the Lord, and to his Glory.

Arise, O Christian, this is not thy Rest, here we have no certain Dwelling-place, as it is said of these ancient Pilgrims and Believers, of whom the World was not worthy; they wandred in Deserts and Mountains, and in Dens and Caves of the Earth, like their blessed Master, who had not where to lay his Head.

What is there below the Sun (besides the Contemplation of God's Works, and the Occasion of doing good) worthy to Command our Affections, for all that is in the World, the Lust of the Flesh, the Lust of the Eye, and the Pride of Life, is not of the Father, but is of the World, and will perish with the World.

Let us purify our Hearts by Faith, and the Meditation of these Glories above, which will overcome the World, and all these Temptations of the World, therefore says the Apostle, Above all, taking the Shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the Devil.

Beloved, Now we are the Sons of God, and it doth not yet appear what we shall be, but we know that

when

when he shall appear, that we shall be like him; for we shall see him as he is; and every Man that hath this Hope in him, purifieth himself, even as he is pure. We see through this Looking-Glass of Faith, tho' darkly, and at a Distance; one serious Thought of our Lord's Glory, (as it is said of *Moses* the Man of God, that he saw him that is invisible) would antidate our Happiness, and make us despise both the Pleasures, and the Persecutions of the World, and desire to be with him, in whose Presence there is Fulness of Joy, and at whose right Hand there are Pleasures for evermore.

The Sun shall be no more thy Light by Day, neither for Brightness shall the Moon give Light unto thee; but the Lord shall be unto thee an everlasting Light, and thy God thy Glory. Isa. 60. 19, 20.

The Sun shall no more go down, neither shall thy Moon withdraw it self; for the Lord shall be thine everlasting Light, and the Days of thy Mourning shall be ended.

When St. *Peter* saw but a Glance of Christ's Glory on Mount *Tabor*, he was astonished beyond Measure, and cried out, saying, *It is good for us to be here.* O how good and desirable a Blessing is it to be with Christ, and the Spirits of just Men made perfect.

As the Hart panteth after the Water Brooks, so panteth my Soul after thee, O God. My Soul thirsteth for God, for the living God, when shall I come and appear before God?

Wo is me, that I sojourn in *Mesech*, that I dwell in the Tents of *Kedar*.

Who will bring me into the strong City, into the New *Jerusalem*? Who will bring me unto the Holy City?

Wilt not thou O God, who art my God, and the Guide of my Youth.

My Soul followeth hard after thee, O thou that dwellest in the Heavens, draw us, and we will run after thee, *Amen*, and *Amen*.

Now

Now our Lord Jesus Christ himself, and God, even our Father, who hath loved us, and given us everlasting Consolation,

Comfort your Hearts, and Establish you in every good Word and Work, *Amen*, and *Amen*.

The PRAYER.

WE Worship thee, O Lord Jesus Christ, thou art the King of Glory, and the King of Saints.

Thou hast ascended up into Heaven, and art set down on the Right Hand of God, far above all Principality and Power, and Might, and Dominion, and every Name that is named, not only in this World, but in that also which is to come, because thou humblest thy self for our sakes, and became obedient unto Death, even the Death of the Cross, for our Sins, therefore thou art now highly Exalted, and a Name given thee, above all Names, that at thy blessed Name, O Jesus, every Knee should bow, of Things in Heaven, and of Things on Earth, and Things under the Earth, that every Tongue should confess that thou art God, to the Glory of thy Father.

Thou art KING of Kings, and LORD of Lords.

Thy Throne O God is for ever and ever; a Scepter of Righteousness is the Scepter of thy Kingdom.

Thou lovest Righteousness, and hatest Iniquity, therefore God, even thy God hath Anointed thee with the Oyl of Gladness above all thy Fellows.

Let the People Praise thee, O Lord, let all the People Praise thee, yea let all the Angels of God Praise and Worship thee.

Un-

Unto thee we lift up our Eyes, O thou that dwellest in the Heavens; behold as the Eyes of Servants look unto the Hand of their Masters, and as the Eyes of a Maiden unto the Hand of her Mistress, so our Eyes and our Expectations are towards thee, O Lord, our Lord, and our God, until thou have Mercy upon us.

Look down from the Heavens, and behold from the Habitation of thy Holiness, and of thy Glory.

Have Mercy upon us, hear our Prayers, and pity our Miseries.

We are Strangers in this World, and Sojourners, as all our Fathers were before us; here we have no abiding City or Habitation; but we look for one not made with Hands, eternal in the Heavens.

In thy Father's House are many Mansions, thou art gone to prepare a Place for us, and hast promised to come again and receive us unto thy self, that where thou art, we may be also, and behold thy Glory, and partake of thy Happiness.

In thy Presence is Fulness of Joy, and at thy Right Hand are Pleasures for evermore.

We beseech thy Majesty to remember us now, when thou art come into thy Kingdom, and clothed with all Power and Authority.

Thou art touched with the feeling of our Infirmities, and thou can save us to the uttermost, when we come to God by thee, seeing thou ever lives to make Intercession for us: Our Heart and our Flesh faileth; but O Lord Jesus, thou art the Strength of our Heart, and our Portion for ever.

Guide us with thy Counsel, and with thy good Spirit, while we live, and afterwards receive us to thy Glory.

We have need of Patience, and of thy continual Help and Direction, for we are compassed about with many Infirmities and many Enemies.

We

We have many Temptations before us, which we must [illegible] overcome; Thou hast come [illegible] to take up our Cross Daily, and to follow thy Majesty, through the strait Gate of Humility, Self-denial, and Obedience; if so be that we Suffer with thee, that we may be also Glorified together, as thou hast promised, saying to him that overcometh, (all Temptations) will I grant to sit with me in my Throne, even as I also overcame, and am set with my Father, in his Throne.

Blessed are they that do thy Commandments, that they may have Right to the Tree of Life, and enter in through the Gates, into the City of the New Jerusalem above; and now O Lord Jesus, what wait we for? Our Desires are all before thee, bring us unto thyself, and to thy Heavenly Kingdom, in thy good Time, by all that thou hast done, and suffered for us. Amen and Amen. Our Father, &c.

Whit-

Whitsunday.

When the Day of Pentecost was fully come, they were all with one Accord in one Place.

And suddenly there came a Sound from Heaven, as of a rushing mighty Wind, and it filled all the House where they were sitting.

And there appeared unto them cloven Tongues, like as of Fire, and it sat upon each of them:

And they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them Utterance, Acts 2. 1, 2, 3, 4.

OUR blessed Saviour the Lord Jesus Christ was no sooner entred into his heavenly Kingdom, and possessed of all these Glories which were the Reward of his Sufferings and Obedience, than minding his own Promise, and the Disciples longing Expectations, that he might show himself to be the Son of God, and our Advocate with the Father, he made good his Word, and sent the Comforter upon this Day, to abide with the Apostles, and all Believers to the End of the World.

So comfortable is the Christian Religion, and so worthy of all Acceptation, not only because of these heavenly Doctrines, which illuminate our Minds, and

teach us the Way to eternal Happiness; but likewise because of the Certainty of these Things which are recorded by the Forefathers of our Faith: Here for Example in the Text, the descending of the Holy Ghost on this Day was an evident and infallible Proof of Christ's ascending into Heaven, which he had promised, saying, *It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you, and when he is come, he will convince the World of Sin*, and Infidelity, because they believed not in Christ, after so many Proofs of Divinity:

Joh. 16. 7, 8, 9, 10.

Of Righteousness, because he is gone unto his Father, as he said, and is no more to be seen in the Form of a Servant.

Of Judgment, because the Prince of this World, (Satan, who reigneth in the Children of Disobedience) *is judged*, and his Kingdom brought down by the powerful preaching of the Gospel.

And what our blessed Lord had promised, he faithfully performs, and this Day publishes, not privately in a Corner, but publickly and miraculously in many Languages, and before many Witnesses, devout Men out of every Nation under Heaven.

For ever, O Lord, thy Word is settled in Heaven, thy Faithfulness is unto all Generations.

Heaven and Earth shall pass away, but one Word of all thy good Promises which thou hast promised shall not fail, till all be fulfilled.

This Day was fulfilled that which was spoken by the Prophet *Joel*, saying, *And it shall come to pass in the last Days, saith the LORD, I will pour out of my Spirit upon all Flesh, and your Sons and your Daughters shall Prophesie, and your old Men shall dream Dreams, and your young Men shall see Visions: And on my Servants, and on my Handmaids I will pour out in those Days of my Spirit, and they shall prophesie.*

Joel 2. 28, 29.

This

This was a ſtrong Argument to convince Unbelievers, and to confirm theſe new Converts that were yet weak in the Faith; as appears by that Anſwer which theſe Chriſtians at *Epheſus* made to St. *Paul*, who being aſked if they had received the Holy Ghoſt, (in like Manner namely as *Cornelius* and others had received at their Baptiſm) they ſaid they had not ſo much as heard if there be any Holy Ghoſt, that is, whether there be any extraordinary Manifeſtation or Spirit of Prophecy given to the Chriſtian Church, as was of old in the *Jewiſh* Church. Acts 19. 2.

This is what our bleſſed Saviour ſaid to his Diſciples while he was yet with them, *He that believeth on me*, as the Scripture ſaith, *out of his Belly ſhall flow Rivers of living Water*: But this he ſpake of the Spirit, which they that believe on him ſhould receive; for the Holy Ghoſt was not yet given them in ſo plentiful a Meaſure as now, becauſe that Jeſus was not yet glorified and aſcended up into Heaven to receive this Gift for Men.

And when the Day of Pentecoſt was fully come, this was the Time when the Holy Ghoſt manifeſted himſelf, not inſtantly upon Chriſt's diſappearing and leaving his Diſciples, but ten Days after his Aſcenſion; that ſo they might prepare and pray the more earneſtly for this Bleſſing, that they might wait patiently and believe, when it came to paſs that all the Promiſes of God in Chriſt are yea and in him *Amen*.

O my Soul, wait thou upon the Lord, for yet a little while, and he that ſhould come will come, and will not tarry.

The Lord is good unto them that wait for him, to the Soul that ſeeketh him.

But now the Time, eſpecially when the Holy Ghoſt manifeſted himſelf, is obſervable from the Solemnity thereof: It was upon the Day of Pentecoſt, a great

Feast among the Jews in Remembrance of the Law that was published on Mount *Sinai*, fifty Days after their Deliverance out of *Egypt*, and now consecrated by this miraculous Appearance and Manifestation of the Holy Ghost, to be a solemn Festival in the Christian Church, in Remembrance of so great a Mercy. When the Gospel was preached to Sojourners out of every Nation under Heaven, fifty Days after Christ's Resurrection from the dead; as it is written, The Lord gave the Word, and great was the Company of those to whom it was given. For as the Apostle argues, If the Ministration of Death, to wit, the publishing of the Law, written and engraven in Stones was glorious, so that the Children of *Israel*, could not stedfastly behold the Face of *Moses* for the Glory of his Countenance, which Glory was to be done away; how shall not the Ministration of the Spirit, and that spiritual Law of the Gospel be rather glorious? For if the Ministration of Condemnation be glorious, much more doth the Ministration of Righteousness exceed in Glory; for even that which was made glorious had no Glory in this Respect, by Reason of the Glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. See how the same Apostle triumphs, that he was not any longer under the ceremonial Law of Types and carnal Ordinances, which were imposed only until the Times of Reformation. *There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit. For the Law of the Spirit of Life, in Christ Jesus, hath made me free from the Law of Sin and Death. For what the Law could do, in that it was weak through the Flesh, God sending his own Son, in the Likeness of sinful Flesh, and for Sin condemned Sin in the Flesh: That the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but*

but after the Spirit. And a little after, *For ye have not received the Spirit of Bondage again to Fear, but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.*

Now was fulfilled that which was spoken by the Prophet *Isaiah*, saying, *And it shall come to pass in the last Days, that the Mountain of the* LORD*'s House shall be established in the Top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow unto it.* And many People shall go up to the Mountain of the Lord, to the House of the God of *Jacob*, and he will teach us of his Ways, and we will walk in his Paths: For out of *Zion* shall go forth the Law, and the Word of the Lord from *Jerusalem*, as on this Day: And when the Day of Pentecost was fully come, they were all with one accord in one Place, and this Place seems to have been either the upper Room where Christ did celebrate the Passover, and the Holy Communion with his Disciples, consecrating the Place then with his special Presence, and now with the miraculous Manifestation of the Holy Ghost. Or this Place was the Temple wherein were several Chambers, and where the Disciples continued daily at the constant Times of Devotion, in Prayers and praising God.

These previous Dispositions made Way for the Blessing of the Day: *First*, Their Unity; they were all of one Heart and one Soul: Their Unity in Affection did conciliate their Unity in Judgment, and both these led them to Unity in Worship, keeping the Unity of the Spirit in the Bond of Peace.

The Communion of Saints is an Article of our Creed, and a great Help to our Christian Charity; without which we can have no Fellowship with the Holy Spirit, or eternal Happiness; as it is written, *And the Lord added to his Church daily such as should be saved*: For as

as the Hand, or any other Member is dead, when divided from the Body, ſo are theſe ſpiritually dead, that ſeparate from the Church, Chriſt's myſtical Body, which is the Fulneſs of him that filleth all in all.

Behold the Firſt-fruits of the Holy Spirit, to unite ſo many of different Rites and Ceremonies into one Faith and Worſhip, by his ſpiritual Life and Light.

Matth. 18. 20. *For where two or three are gathered in my Name* (ſays our bleſſed Lord) *there am I in the midſt of them.*

Now the God of Patience and Conſolation, grant you to be like minded one towards another, according to Chriſt Jeſus, that ye may with one Mind, and one Mouth glorifie God, even the Father of our Lord Jeſus Chriſt.

Next, Their Piety going up to the Houſe of the Lord, where every one doth ſpeak of his Glory, and where he commandeth the Bleſſing, even Life for evermore.

However the Earth be the Lord's, and the Fulneſs thereof, yet hath he a ſpecial Propriety in theſe Places that are ſet apart for religious Worſhip; they are the Palaces of the great King, and the more decent and magnificent they are, like *Solomon's* Temple, or the Curtains of the Tabernacle in the Wilderneſs, which were adorned with curious Pictures and Cherubims, the more becoming they are the Divine Majeſty, and the more proper and effectual to raiſe our Reſpects and Devotions; as it is written,

Pſal. 87. 2. *The Lord loveth the Gates of* Zion, *more than all the Dwellings of* Jacob.

Pſ. 102. 14. *For thy Servants take Pleaſure in her Stones, and favour the Duſt thereof.*

Here the Lord manifeſts his Glory, diſpenſes his Graces, and wonderfully enlightens, comforts and

1 Chro. 2. 16. ſanctifies his People in the Aſſembly of the Saints, and where the Word and Sacraments are adminiſtrate, where

the

the ſacrifices of Prayer and Praiſes are offered: Here (far from the Noiſe and Cares of the World) we have a ſpecial Promiſe of the Divine Preſence and Bleſſing, for his Eyes and his Heart will be in theſe Houſes perpetually: *In all Places where I record my Name, I will come unto thee, and I will bleſs thee.*

Indeed God will be graciouſly Preſent with his own at all Times, and in all Places; on the Bed of Sickneſs, in the Depths of the Sea, and the darkeſt Priſons; as he was with *Job* on the Dunghill, with *Daniel* in the Lions Den, and with the three Children in the Fiery Furnace; when we cannot go to Worſhip him in his own Houſe, which ſhould encourage us the more ſo long as we have Health and Peace to ſeek the Lord in the Courts of the Lord's Houſe. So the Spouſe enquires of Her Beloved, and is directed where to find him.

Tell me, O thou whom my Soul loveth, where thou feedeſt, where thou makeſt thy Flock to reſt at Noon: For why ſhould I be as one that turneth aſide by the Flocks of thy Companions? Cant. 1. 7, 8.

If thou know not, O thou faireſt among Women, go thy way forth by the Footſteps of the Flock, and feed thy Kids beſide the Shepherds Tents.

Thy Way, O Lord, is in the Sanctuary: Bleſſed are they that dwell in thy Houſe, they ſhall ſtill be praiſing thee. Selah.

One thing have I deſired of the Lord, that I will ſeek after, that I may dwell in the Houſe of the Lord, all the Days of my Life, to behold the Beauty of the Lord, and to enquire in his Temple.

Now when the Diſciples were aſſembled together with united Hearts in the Houſe of Prayer, and at the Hour of Prayer, waiting for the Promiſe of the Father, and the Preſence of the Holy Spirit, in Obedience to their Maſter's Commands, when their Hopes were pregnant, and their Expectations attentive, ſuddenly there

there came a Sound from Heaven, *Nescis sæpe mulimina Spiritus Sancti gratia*, says an Ancient; or in the Words
Prov. 13. 12. of the wise King, *Hope deferred maketh the Heart sick: but when the desire cometh, it is a Tree of Life.*

But to what End was all this pompous Appearance, is not God a Spirit, and to be worshipped in Spirit and in Truth? Why then such Sounds, and such Forms of Tongues, was not this for our sakes? No doubt, for our sakes, as well as for their sakes that were present: As when the Spirit of God descended like a Dove upon Christ at his Baptism, and at his Transfiguration in a bright Cloud, and now appeared to his Disciples in
1 Cor. 14. 22. cloven Tongues, like as of Fire; for Tongues are Signs not to them that believe, but to them that believe not. Therefore when the Multitude came together, Strangers and Proselytes, devout Men out of every Nation under Heaven, they were confounded and amazed to hear them, every Man in his own Tongue wherein they were born, speak the wonderful Works of God: So that these Appearances were no vain Shews or Delusions, but mystical Representations and Seals of these Truths which the Apostles taught; not with inticing Words of Man's Wisdom, but in Demonstration of the Spirit and of Power, converting now Three thousand of their Hearers, and anon Five thousand: *Not by*
Zech. 4. 6. *humane Might, nor by Power, but by my Spirit, saith the Lord of Hosts.*

And suddenly there came a Sound from Heaven, &c. a Sound that pierced the Ear and Inner-man: *For the*
Heb. 4. 12. *Word of God is quick, and powerful, and sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and is a Discerner of the Thoughts and Intents of the Heart.*

This heavenly Sound of Grace and glad Tidings is to be heard in the Hearts of God's People until the End of

of the World; as it is written, *Their Sound is gone out through all the Earth, and their Words to the End of the World.* Pſal. 19. 4.

Bleſſed is the People that know the joyful Sound, they ſhall walk, O Lord, in the Light of thy Countenance; *Lenit ea vox, ſuſcepta dona roborat animas, novas gratiarum actiones adjungit.* The Lord ſpeaks to his own when he converts, enlightens and comforts them; as ſays the Pſalmiſt, *I will hear what God the Lord will ſpeak in me; for he will ſpeak Peace unto his People, and to his Saints; but let them not turn again to Folly.* Joh. 10. 27. Pſa. 85. 8, 9.

Surely his Salvation is nigh them that fear him, that Glory may dwell in our Land.

As of a mighty rushing Wind. Implying thereby the mighty Power of the Holy Spirit in the preaching of the Goſpel, to the pulling down of the ſtrong Holds of Sin and Satan in the World: As the Wind is very uſeful to cool the Air of intemperate Heats, and to clear it of Miſts and Clouds: So is the Breathing and Preſence of the Holy Spirit very neceſſary and proper to cool the inordinate Heats of corrupt Nature, and to blow off that Darkneſs which Sin hath brought upon our Minds, as the Wind blows away the Chaff from the good Corn: * *Dulcis ille hoſpes animi, dulce deſiderium: in labore requies, in æſtu temperies, in fletu ſolatium.*

Awake, O North Wind, and come thou South, blow upon my Garden, that the Spices thereof may flow out: Let my beloved come into his Garden, and eat his pleaſant Fruit.

And there appeared unto them cloven Tongues. Not rent aſunder, or divided with Factions and Confuſions, as theſe were at the building of *Babel*; but opened and fitted by theſe Apertures for Utterance and Expreſſion, for building up the New *Jeruſalem*, that they ſhould know how to ſpeak a Word in ſeaſon to him that is

 weary:

Again, there was this Appearance of Tongues, to shew us, that of all the Members of the Body, the Tongue needs most to be purified with this Holy Fire from Heaven, otherwise it setteth on Fire the Course of Nature, and is set on Hell Fire it self.

Isa. 6. 5. Woe is me, for I am a Man of unclean Lips, and I dwell in the midst of a People of unclean Lips; unmit the Holy Spirit, and a Seraphim shine. O Lord, touch my Lips with a live Coal from thine Altar, and take away mine Iniquity, and purge my Sin.

Therefore these were like as of Fire, and it sat upon each of them, not to burn or consume the Body, but to inflame their Love and Charity. So the Lord appeared of old in the burning Bush, and upon Mount *Sinai*, yet neither the one nor the other was consumed.

Luke 9. 55. James 3. 15. The Disciples were then Strangers to this Holy Fire of Divine Love, when they called for destroying Fire from Heaven to burn up these unmannerly Cities that denied Ingress and Entertainment to their Master, that Fire, (like flashing of Lightning that is accompanied with Storms and Thunder Bolts) descended not from the Father of Love and Light, but was earthly, sensual, devilish. But this Zeal and Wisdom wherewith they were now inspired from above, was calm as Sun-shine, pure and peaceable, gentle and easie to be intreated, full of Mercy and good Works, without rash Censuring. These are the Fruits of the Spirit, Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance; which speak Christians to be like their Master, who was Meek and Lowly, full of Love and Charity.

Heb. 12. 29. Indeed the Holy Spirit is a consuming Fire to the Workers of Iniquity, to wicked and incorrigible Sinners,

but he is like a Refiner's Fire, and like Fuller's Soap to the Godly, to these he shall be as a Refiner, and as a Purifier of Silver, he shall purifie the Sons of *Levi*, and purge them as Gold in this Purgatory with this holy Fire, which inflames Men and Angels with Love to God, and one another. This is the Fire of which our blessed Lord speaks, saying, *I am come to send Fire on the Earth, and what will I if it be already kindled.* Luke 12. 49.

O eternal Flame of Love and Light, that never damps nor dies, but alwise burns and shines in Heaven and heavenly Hearts, inflame our cold Affections with Light and Love, and consume all these inordinate Heats which the World and that wicked one kindles in our Hearts; burn these as the Fire burneth Wood, and as the Flame setteth the Mountains on Fire.

After this manner the Holy Ghost manifested himself unto the Apostles upon the Day of *Pentecost*, in the rushing of a mighty Wind, and in the Appearance of cloven Tongues, as of Fire. Here were Diversities of Gifts by the same Spirit, and to the same End, which was for the perfecting of the Saints, for the Work of the Ministry, and for edifying the mystical Body of Christ: To every one was divided his several Gift, not for himself only, to be hid in the Earth, or laid up in a Napkin, as the slothful Servant did his Master's Talent, but for the Publick to profit with all. As in the natural Body the good of the Eye is for the good of the Foot; and again, the good of this is for the good of the other, that there be no Schism in the Body, but that the Members should have the same Care one for another. 1 Cor. 12. 25.

And they were all filled with the Holy Ghost. As that mighty rushing Wind filled all the House where they were sitting, to show the Plenty of these Gifts, that the Earth should be filled with the Knowledge of the LORD, as the Waters cover the Sea. Isa. 11. 9.

They had received the First-fruits of the Spirit before, when he breathed on them, saying, *Receive ye the Holy Ghost*: But now the Measure of this Manifestation was good Measure indeed, pressed down and shaken together, and running over, like the precious Ointment upon *Aaron's* Head, that ran down to the Skirts of his Garments: Such was this Fulness, a Fulness of edifying Gifts, a Fulness of sanctifying Graces, a Fulness of Pastoral Power, and a Fulness of Consolation.

John 20. 22.

First, Here was a Fulness of Gifts to furnish them with all Knowledge, who were to teach all Nations; now the Labourers were few, and the Harvest great. Therefore it was expedient they should be filled with the Knowledge of Divine Love, in all Wisdom and spiritual Understanding.

Next, Here was a Fulness of Graces to strengthen them against Temptations, and to walk worthy of the Lord unto all well-pleasing.

The former Kind of Gifts the Schools call *Gratiæ gratis datæ*, Gifts which are for the Edification of the Church, as the Gifts of Prophesying, of Tongues, of working Miracles, and the like: But these second Kind of Gifts they call *Gratiæ gratum facientes*, Gifts acceptable unto God, and necessary to our own Salvation, as Repentance, Faith and Obedience.

Again, Here was a Fulness of Pastoral Power and Jurisdiction to forgive Sins, and to separate betwixt the Precious and the Vile: And blessed be our Lord, who hath given such Power to his Church, as he said to *Peter*, in Name of the rest, while he was yet with them, *I will give unto thee the Keys of the Kingdom of Heaven: And whatsoever thou shalt bind on Earth, shall be bound in Heaven: and whatsoever thou shalt loose on Earth, shall be loosed in Heaven.* And again to them all after his Resur-

Matth. 16. 19.

Resurrection, *Receive ye the Holy Ghost. Whose soever Sins ye remit, they are remitted unto them; and whose soever Sins ye retain, they are retained.* John 20. 23.

In fine, here was a Fulness of Consolation to support them under all Sufferings: Some while before the Disciples were troubled, and Sorrow had filled their Hearts, when their Master had told them that he was to leave them and go to the Father; but now they rejoice with joy unspeakable and full of Glory, for his spiritual Presence. He had withdrawn his blessed Body for a while, and now sends his Holy Spirit to comfort them, and to abide with them for ever. 2 Cor. 5.

The more empty we are of all outward worldly Enjoyments, the more fit and capable we are to be filled and replenished with the Divine Comforts and Graces; for as the Sufferings of Christ abound in us, so also our Consolation abounderh by Christ.

Why art thou cast down, O my Soul, and why art thou disquieted within me? Hope thou in God. For thus saith the LORD, For a small Moment have I forsaken thee, but with great Mercy will I gather thee. In a little Wrath I hid my Face from thee for a Moment, but with everlasting Kindness will I have Mercy on thee, saith the LORD thy Redeemer.

Blessed be God, and the Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly Places in Christ. Eph. 3.

Now from the whole of our Text and Discourse we may learn many useful Instructions concerning the Nature and Excellency of Divine Revelation, the Necessity and Advantage of having the Holy Ghost to be our Guide and Comforter: And then by what Means we can best purchase this blessed Guide and Comforter to abide with us for ever.

As to the First, concerning the Nature and Excellency of

of Divine Revelation, which tranſcends all Senſe and carnal Reaſonings of Men, as far as the bright ſhining Sun doth the twinkling of other Stars, or a lamp at Noon-day.

1 Cor. 2. 14. *The natural Man*, ſays the Apoſtle, *receiveth not the Things of the Spirit of God, for they are Foolishneſs unto him, neither can he know them, because they are ſpiritually diſcerned.*

Senſe gives us only the firſt Appearance of Things preſent, and material Reaſon leads us higher to intellectual Reflections, and aſcertains us of the Truth of Things as they are in themſelves, and depend upon their firſt Cauſe, the Creator and Governour of all the World, in whom we live, and move, and have our Being, when we behold the Works of Creation and Providence, as it is written, *The Heavens declare the Glory of God, and the Firmament ſheweth his Handy-work.*

Pſal. 19. 1, 2.

Day unto Day uttereth Speech, and Night unto Night ſheweth Knowledge.

For the inviſible Things of him from the Creation of the World are clearly ſeen, being underſtood by the Things that are made, even his eternal Power and Godhead.

Rom. 1. 20.

But Revelation raiſes us above Nature, and the Things of Nature, to ſee the Author and Preſerver of our Being without any Vail or Covering: This ſhows the Cauſe of our Miſery, how Sin entred into the World, and Death by Sin, that Remedy was moſt proper for our Recovery, to expiate the Guilt, and deliver us from the Dominion, as well as the Puniſhment of Sin, which is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed Death, and hath brought Life and Immortality to Light through the Goſpel.

2 Tim. 1. 10.

This is the true Light that ſhineth in the Darkneſs, and enlightens every Man that cometh into the World.

But

But we all with open Face beholding as in a Glass the Glory of the Lord, are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord. 2 Cor. 3. 18.

When the Soul (like as a Glass representing our natural Face) is enlightned with the Spirit and Glory of the Lord, and all the Powers thereof enlarged and filled with all the Fulness of God, and his Gifts suitable to our Condition and Capacities, whereof *Moses* was a Type and a Figure, when the Lord spake unto him Face to Face, as a Man speaketh to his Friend, the Skin of his Face did shine with the Brightness of that Glory: *For God who commanded the Light to shine out of Darkness,* (which was upon the great Depth, when the Spirit of God moved upon the Face of the Waters) *hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ. For we were sometimes Darkness; but now are we Light in the Lord: therefore let us walk as the Children of Light.* Exod. 34. 35. 2 Cor. 4. 6.

Now the several Ways whereby God manifests himself to us, will appear by a plain Comparison betwixt our Bodies (which the Scriptures call the Temple of the Holy Ghost) and *Solomon*'s Temple, wherein was first the Outer Court for the People, next the Inner Court for the Priests and Levites, and then the Holy of Holies for the High Priests: So here in this mystical Temple, there is first the Outer Court of the Senses, wherein God manifests himself in bodily Shapes and Appearances, as he did in these Preludes of the Incarnation to the Patriarchs before the Law, and afterwards more clearly in the Incarnation it self, when the Son of God took upon him the Form of a Servant, and conversed with us daily and familiarly in our own Nature. *God who at sundry Times, and in divers Manners, spake in Time past unto the Fathers by the Prophets, hath in these last Days* Heb. 1. 1, 2.

spoken

Father unto us by his Son. That which was from the
1 John 1. *Beginning, which we have heard, which we have seen with*
2. *our Eyes, which we have looked upon, and our Hands have*
handled of the Word of Life.

Next, here is the Imagination and Phantaſie which we compare to the Inner Court, wherein God manifeſts himſelf by Dreams and Viſions, as he did to the Prophets under the Law. Laſt of all, here is the Holy of Holies, the Mind of Man, his Soul, and ſpiritual Subſtance, wherein God erects his Throne, ſhines forth in his Glory, and is worſhipped in Spirit and in Truth; its here we ſee, and converſe with the Father of Mercies, the Fountain of Light, and the Perfection of Beauty: For the Lord hath choſen the Heart, he hath deſired it for his Habitation. This is his Reſt for ever, here will he dwell, for he hath deſired it; its here we entertain the Knowledge of our deareſt Lord by Faith and Love; its here the Spirit of Life and the Spirit of Glory reſts, and fills us with Joy unſpeakable and Fulneſs of Glory; its here we receive the hidden Manna, the Conſolations of God, and theſe Myſteries which humane Reaſon and Philoſophy could never reveal unto us.

This is that experimental Knowledge which the Saints have of God by inward Senſation: As we ſee, and hear, and know outward Things by our Senſes, ſo we have a ſpiritual Senſation of God and his Kingdom, which
Rom. 14. 17. is not Meat and Drink, but Righteouſneſs, and Peace, and Joy in the Holy Ghoſt, which is ſweeter to the Soul,
Pſal. 4. 7. than Honey and the Honey-comb; as it is written, *Thou haſt put Gladneſs in my Heart, more than in the Time when their Corn and their Wine increaſed.*

Alluding to theſe Senſes, we have theſe Sayings and Experiments of the Saints, namely of ſeeing and taſting,

O taste and see that the LORD is good: Psal.
[illegible] 34.8
[illegible] 119.
Honey is my Mouth. 103.

I have heard of thee by the hearing of the Ear, saith Job 42.
[illegible] 1.
O Jerusalem, wash thy heart from wickedness, Jer. 2.
the weeping Prophet) have I seen, as Darkness, more 31.
Israel, a Land of Darkness. 08

Again, of feeling and smelling in the Soul, Cant.
the Kisses of the Mouth, for thy Love is better than Wine. 1. 2.
Because of the Savour of thy good Ointments, thy Name
is as Ointment poured forth; therefore do the Virgins love
thee.

Likewise of Hearing, Make me to hear Joy and Gladness, that the
None can understand these hidden and unspeakable
Pleasures but they that feel them; Non datur intelligentia
(says a devout Author) nisi quantum experientia datur
illegible.

A Stranger intermeddleth not with their Joy, only
the Experience of illuminated Persons is the most sure
and comfortable Knowledge.

He that hath an Ear, let him hear what the Spirit saith
unto the Churches. To him that overcometh will I give to Rev. 2.
eat of the hidden Manna, and will give him a white Stone, 17.
and in the Stone a new Name written, which no Man
knoweth saving he that receiveth it.

When thou saidst, Seek ye my Face, my Heart said unto
thee, LORD, thy Face will I seek.

As the Way to the Holy of Holies was through the
Porch and Outer Court, so the Way that leads to this Acts 4.
inward Light and experimental Knowledge of the Saints, Luke
is sometimes through the Senses, by the ordinary Means 24.
of Providence, as the preaching of the Gospel, the

Preparatory Duties; as it is written, *Prepare ye the way of the LORD, make straight in the Desert a high Way for our God.*

Light is more transparent in refined Bodies, than in gross; and our

John 14. 20. *me, shall be loved of my Father, and I will love him, and*

God.

Sometimes again, these Revelations may be sudden and surprising by strange and unusual Ways; as in the Conversion of St. *Paul*, when suddenly there shined round about him a Light from Heaven, above the Brightness of the Sun, that he could not see those that journeyed with him for the Glory of that Light: So that every Revelation hath its Degrees and Seasons, its different Ways of appearing and withdrawing.

John 3. 8. *The Wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*

As when the blind Man in the Gospel, whom our blessed Saviour cured of his Blindness, first saw Men as Trees walking, but dimly, then more distinctly he saw every Man clearly.

Again, in *Ezekiel*'s Vision, the Spirit of the Lord, the Glory of the God of *Israel*, (when he was provoked with the Spirit of Jealousie, and all the Abominations that were wrought there) removed by Degrees, first from the Cherub to the Threshold of the House, from thence to the midst of the City, and then to the Mountain on the East Side of the City: So unwilling

Ezek.

the

1 Cor. 16. 17.

2 Thes. 5. 23.

Next, let us consider how necessary and useful, how edifying and comfortable this inward Light and Life is, John 1 16. 63. 1 King. 6. 63. Prov. 4. 18. without which we are spiritually dead, and enter no thing from the Letter of the Scriptures of the Apostles: It is the Spirit that quickeneth us, and enlightens us when we sit in Darkness, and in the Shadow of Death; as he hath said, that he would dwell in the thick Darkness, that is in the Mind of Man, and make all his Paths as the shining Light that shineth more and more unto the perfect Day.

Therefore the *Psalmist* prays, *Teach me to do thy Will, for thou art my God: Thy Spirit is good, lead me into the Land of Uprightness. Quicken me, O LORD, for thy Name sake: for thy Righteousness sake bring my Soul out of Trouble.* Psal. 143. 10, 11.

The Effects of the Gospel are so High, so Transcendent, so Heavenly, so Supernatural, that all the Faculties of the Soul must be elevated and enlightned, purged from all sinful Lusts

1 Cor. 2. 10.

Matth. 7. 16.

in their fruits: Operations, and the gracious Effects of Holiness, Love and Heavenly Mind, we may see as great Difference between the Works of the Spirit and the Works of the Flesh, as between Light and Darkness.

Again, as to the Forms of the one, and some of the Effects of the Other, the Apostle tells us, that the Works of the Flesh are manifest, which are these, Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like: Of the which I tell you before, as I have also told you in Times past, that they which do such things shall not inherit the Kingdom of God. Mark 7. 21. Gal. 5. 19. Micah 7. 7. Hab. 2. 3.

But the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance: against such there is no Law. And they that are Christ's, have crucified the Flesh, with the Affections and Lusts.

But especially we are concerned to try our own State. Examine yourselves, (says the Apostle) whether ye be in the Faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates? The Spirit of Man, says the wise King, is the Candle of the LORD, searching all the inward Parts. Isa. 44. 3. 2 Cor. 13. 5. Prov. 20. 27.

Few or none are so Weak and Ignorant, but may, if they be willing, know their spiritual State? For as the Apostle argues, When the Gentiles which have not the Law, do by Nature the Things contained in the Law, these having not the Law, are a Law unto themselves, which shew the Work of the Law written in their Hearts, their Conscience also bearing Witness, and their Thoughts the mean while accusing or else excusing one another. So the Holy Spirit himself beareth Witness with our Spirit that we are the Children of God. Isa. 56. Rom. 2. 14, 15. Isa. 54. 7. 8c.

As

[illegible] O [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
Spirit of God, [illegible] if he have not the Certainty of
Evidence, yet he may have that of Assurance, as is a
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
crying to Christ, and upon the Credit of his God, my God;
Matth. 27. 46. why hast thou forsaken me? Yea even in that sad State
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
by Complexion or suffering) we must not despair, but
Micah 7. 7. wait patiently on the Lord, who will be a Light unto
us when we sit in Darkness.

Hab. 2. 3. *Though this Vision tarry, wait for it, saith the Prophet, it will surely come.* And in another place,

Isa. 44. 1, 2, 3. *Yet now hear, O Jacob my Servant, and Israel whom I have chosen.*

Thus saith the LORD that made thee, and formed thee from the Womb, which will help thee, Fear not, O Jacob, my Servant, and thou Jeshurun, whom I have chosen.

For I will pour Water upon him that is thirsty, and Floods upon the dry Ground: I will pour my Spirit upon thy Seed, and my Blessing upon thine Offspring.

Isa. 50. 10. *Who among you that feareth the LORD, that obeyeth the Voice of his Servant, that walketh in Darkness, and hath no Light? Let him trust in the Name of the LORD, and stay upon his God.*

And again, thus saith the Lord, *For a small Moment have I forsaken thee, but with great Mercies will I gather thee.*

Isa. 54. 7, &c. *In a little Wrath I hid my Face from thee, for a Moment; but with everlasting Kindness will I have Mercy on thee, saith the LORD thy Redeemer.*

For this is as the Waters of Noah unto me: For as I have sworn that the Waters of Noah should no more go over the Earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

O thou afflicted, tossed with Tempest, and not comforted, behold, I will lay thy Stones with fair colours, and lay thy Foundations with Sapphires.

And I will make thy Windows of Agates, and thy Gates of Carbuncles, and all thy Borders of pleasant Stones.

And all thy Children shall be taught of the LORD, and great shall be the Peace of thy Children.

In Righteousness shalt thou be established: Thou shalt be far from Oppression, for thou shalt not fear; and from Terrour, for it shall not come near thee.

In fine, the Promise is, That the Meek, and they that fear the Lord, the Obedient and Humble, they that Pray earnestly, and Communicate often, having their Hearts purged from carnal Lusts, and filled with universal Charity, shall purchase the Holy Ghost to be their Guide and Comforter, to abide with them for ever.

If our Hearts be calm and straight, chearful and glad in the Lord, if we lean not to our own Will, and our own Wisdom; if we suffer patiently for the Testimony of a good Conscience, and a good Cause; if we bridle our Tongues from filthy Language and corrupt Communication; if we frequent the House of God, and associate our selves with the Servants of God; if we abide in our lawful Calling, and rush not into unnecessary Dangers; if we hearken to the Voice of God speaking to us in our Consciences, and in the Scriptures.

In the special Passages of Providence, and general Sentiments of Mankind in sad Trials and Disappointments, these are the most proper Means, whereby we may obtain the Comforter to be our Guide, and likewise come to the Assurance thereof, which is a Comfort above all Comforts.

Now

when they grieve the good Spirit of God, or quench his Gifts and Graces in us.

Psal. 24. 7. The Air doth not more naturally yield to our Attraction in Respiration, when it insinuates it self into the Lungs of the Body that are receptive of it, than the Divine Spirit communicates the Aids and Consolation to the Desires and Wants of all holy and humble Souls.

Who is it (says one more than a Christian than a moral Philosopher) who does not feel himself and his own Nature, sometimes, sometimes, and sometimes, and sometimes, and

The PRAYER

O Holy, and glorious Spirit, the Spirit of the Father, and the Spirit of the Son, who art with both one God, blessed for ever; We Praise thy Majesty for all thy Graces and Consolations to thy People, especially for the plentiful Effusion of heavenly Gifts which thou poured down upon the Heads and Hearts of thy Apostles, as upon this Day, when they were assembled together, and waited for thy powerful Manifestation and Presence. We beseech thee to soften our hard Hearts, to enlighten our dark Minds, and to quicken our Souls that are dead in Sins and Trespasses; inspire with Love and Life from above (as thou didst those dry Bones in the Prophet Ezekiel's *Vision*,) that we may live the Life of God, and the Life of Grace: Sanctifie our Natures, subdue our rebellious Affections, and keep back thy Servants from presumptuous Sins, that we never think or speak, or do any Thing which may grieve thy Holy Majesty, or quench at any Time those heavenly Sparks of Grace, which thou kindlest in our Hearts; for then wilt not always strive with us by inward Motions and other Means of Grace, if we continue averse perverse and obstinate, following the Lusts of the Flesh, and resisting thy Light and Convictions.

O God, the Father of all Mercies, and the Fountain of all Goodness, who sendest forth thy Spirit, to put Life into the Dead, and to renew the Face of the Earth, create in us clean Hearts, and renew right Spirits within us; never leave us to our own vain Spirits, nor to the wicked Spirit of Satan, but as thou hast promised, not to deny thy self, but to give thy good Spirit to them that ask him, saying, I will pour Water upon him that is thirsty, and Floods upon dry Ground, I will pour my Spirit upon thy Seed, and my Blessing upon thy Off-spring; guide us continually with thy Holy Spirit, and let us feel thy powerful Presence in our Hearts, as a Well of Water springing up into everlasting Life.

As the Hart panteth after the Water Brooks, so panteth our Souls after thee, O God; our Souls pant after thee, the living God: [illegible] the Fountain of Life, and in thy Light we shall see Light.

O send out thy Light and thy Truth, let them lead us, and bring us into thy Holy Hill, and to thy Holy Tabernacles, even to thee, O God, our exceeding Joy.

O Lord Jesu Christ, our Advocate And most merciful High Priest with the Father, who hast promised that we shall not leave thee comfortless, who love thee, and keep thy Commandments, but thou will pray unto thy Father, that he would give unto them the Comforter; it is therefore it was expedient that thou should'st go away from us in Respect of thy bodily Presence, and ascend up into Heaven, that then might'st send the Comforter unto us, to teach us all Things, and to reveal unto us all Truths that are necessary for our Salvation.

We beseech thy Majesty, to perform that gracious Promise unto us, and prepare our Hearts with holy Dispositions, and fervent Desires for that blessed Guest, that in all our Doubts and Difficulties, in all our Solitudes and Sufferings he may be our continual Guide and Comforter, a Sanctuary to defend us from the Temptations of the Devil, and a very present Help in Trouble.

O Lord, inspire thy Holy Catholick Church, and every Christian with the Spirit of Love, and the Spirit of Truth; that they may walk in the Unity of the Spirit, and bring forth the Fruits of the Spirit, even Love, Joy, and Peace; Long-suffering, Patience, Gentleness, Meekness, and Temperance, to the Glory of God, to whom be everlasting Praise. Amen. Our Father, &c.

Trinity.

Trinity Sunday.

A SERMON

Preached upon the Holy and Glorious

TRINITY.

For there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost: and these Three are One, 1 John 5. 7.

THAT Jesus is the Christ, the Son of the living God, is a Doctrine of Faith, and depends on Divine Testimony, which we have in this Text, even Testimony upon Testimony, that in the Mouth of two or three Witnesses every Truth, and especially this great Truth may be confirmed beyond all Exception: If we receive the Witness of Men, the Witness of God is greater, for this is the Witness of God which

satisfaction of his Soul; *For there are Three*, &c. In the next Verse St. *John* brings three Witnesses to prove Christ's Humanity, that he was true Man, and those three are the Spirit, (or his Soul) and the Water, and the Blood that came out of his Side when it was opened with the Spear.

In this Verse we have other three Witnesses (and a threefold Cord is not easily broken) to prove his Divinity, namely, The Father, and the Word, himself, and the Holy Ghost; *For there are Three*, &c. Not three Gods, *For though there be that are called gods, whether in Heaven or in Earth, as there be gods many, and lords many*, the gods of the Nations, these lying Vanities and Idols, which the Heathen called celestial Gods, and terrestial Gods; yet to us there is *but one God*, even the Lord Almighty, the true and living God, who made the Earth by his Power, and established the World by his Wisdom, and stretched out the Heavens by his Discretion. The Father, of whom are all Things, and we in him, and one Lord Jesus Christ, by whom are all Things, and we by him, and one Spirit, by whom we are sealed unto the Day of Redemption.

Know therefore this Day, O Israel, and consider in thine heart, that the Lord he is God in Heaven above, and upon the Earth beneath: there is none else. And again, *Thus saith the Lord, the King of Israel, and his Redeemer the Lord of Hosts, I am the first, and I am the last, and besides me there is no God.*

These are not Three Gods then, but One, even the Father, and the Word, and the Holy Ghost, whereof we have several Instances in Scripture, as in the Administration of our Saviour's Baptism, there was a Manifestation of all these Three, of the Father in a Voice from Heaven, of the Word in the Humane Nature, of the Holy Ghost in the Shape of a Dove: Likewise in the

1 Joh. 5. 8.

5 Cor. 8. 5.

Eph. 4. 6. Jer. 10. 10.

Deut. 4. 39.

Matth. 3. 17.

according to the Commandments of the Father, and of the Son, and of the Holy Ghost. And again, our blessed Saviour promises, That he would pray the Father, and he should give us another Comforter, even the Spirit of Truth, whom the Father himself would send, because he proceeds from both, and is with both, one God blessed for ever. Agreeable to this is the Apostolical Benediction, pronounced by the Father at the close of the Congregation, saying, *The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all.* Amen. *There are Three that bear Record in Heaven:* And saith, This is the Witness which the Father hath testified of his Son, when he called him Truth with an audible Voice from Heaven at his Baptism, and at his Transfiguration, saying, *This is my beloved Son, in whom I am well pleased, hear ye him.*

Matth. 28. 19.

John 14. 16.

Matth. 3. 17.

Next, The Word of Life, and the Word of God: This is his Name, and this is his Memorial to all Generations; as it is written, *In the Beginning was the Word, and the Word was with God, and the Word was God.* As the Word which we frame in our Mind is the Image and Interpreter of our Minds, (like a looking Glass representing ourselves to ourselves and to others) so is Christ the Brightness and flowing forth of his Father's Glory and express Image of his Person, and we behold his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth. And again, *All Things that I have heard of my Father, I have made known unto you. No Man hath seen God at any Time, the only begotten Son, which is in the Bosom of the Father, he hath declared him.* This (I say) is his Name, the Word of God which liveth and abideth for ever, he is the true and faithful Witness, who bears Record of him-

John 15. 15.

[illegible] this very Thing [illegible] 1 John 5. 8.
[illegible] commanded within here thirteen. This he testified
[illegible] standing and to the Poor, and to others when he
[illegible] on the right Hand of Majesty, and [illegible]
[illegible] his Glory; as a Person's own Testimony that he is
[illegible] is also surest Evidence, or a King's sitting on his
[illegible] with his Crown on his Head, and his Scepter in
his Hand, is Witness sufficient of his royal Dignity. 1 John 14. 16.
The Holy Ghost likewise confirmed this Truth by
many signal Instances and Appearances at his Baptism,
and on the Day of Pentecost; *For there are Three that*
bear Record in Heaven: And to these Witnesses in the
Text, to prove that our blessed Saviour is the Son of
God, he adds how he appeared in the Days of his Flesh on
Earth, *I am one* (said he) *that bear Witness of myself,*
and the Father that sent me beareth Witness of me. And
again, *When the Comforter is come whom I will send unto*
you from the Father, even the Spirit of Truth which
proceedeth from the Father, he shall testify of me. And now
he [illegible] having with these Divine Testimonies cleared
the Divinity of our blessed Lord, he subjoins in the
next Place the Unity of these Three that bear Record
in Heaven, *And these Three are One*; according to that
of our blessed Saviour, *I and my Father are One*; even
one God blessed for ever, of whom, and to whom, and
through whom are all Things, to whom be Glory for
ever. *Amen.*

Nor is it conceivable how it should be otherwise,
when the Divine Nature is infinite, and what is infinite
must needs be one, and all in all in the Father, and in
the Son, and in the Holy Ghost. 1 John 5. 7.

There can be no such Unity and Oneness in created
Beings, in Men or Angels, because their Natures are
finite and fallen from their Original; and therefore
they are separated and divided, which caused our blessed

Saviour

Saviour pray for his Disciples, and for all them that shall believe in his Name, that they might be made perfect in One, That they also may be one in us, that the World may know that thou hast sent me, and hast loved them, as thou hast loved me.

This indeed was a Mystery among the Gentiles, Col. 1. 27. and among the Jews also, to whom this Doctrine was taught but in Parables and dark Sayings, lest they who were prone to Idolatry, and surrounded with Idolatrous Nations might have mistaken it for a Doctrine of *Polytheism*, or a Plurality of Gods: But now this Mystery which hath been hidden from Ages, and from Generations, is revealed to us by Jesus Christ, for the Obedience of our Faith and Worship.

There is nothing more plain and easie to be understood, when we speak in the Language of the Scriptures, and say, *There is one God and Father of all, who is above all, and through all, and in us all; for in him we live, and move, and have our Being; For this Cause*, says St. Paul, *I bow my Knee before the Father of our Lord Jesus Christ.*

O Father Almighty, and Father everlasting, Hallowed be thy Name for ever and ever. *Amen.*

And again when we say, That our Lord Jesus, who in the Fulness of Time was made of the Seed of *David*, according to the Flesh, is from all Eternity, the only begotten Son of God, Light of Light, and Life of Life; for as the Father hath Life in himself, so hath he given to the Son, to have Life in himself: *Whose goings forth* Micah have been from of old, from everlasting: As when he said 5. 2. to the Jews, *Verily, verily I say unto you, before* Abraham John *was I am.* Jesus Christ is the same to Day, Yesterday, 8. 18. and for ever.

He is the Son of God, not in Respect of Creation, as Men and Angels are said to be Sons of God, and his Heb. 5. Off-spring, because by him all Things were created: 8.

Nor

Col. 2. 9.

John 5. 21.

John 14. 13, 14

proceedeth from the Father, and from Christ Jesus, and is with both, One God, blessed for ever. *Amen.*

Therefore saith the Apostle, *Grieve not the Holy Spirit of God, whereby ye are sealed unto the Day of Redemption.* Eph. 4. 30. And again in another Place, *Quench not the Spirit.* But one Text for all to enforce these Exhortations, and to prove the Divinity of the Holy Ghost, is that saying of our blessed Saviour's in the Gospel, *All manner of Sin and Blasphemy shall be forgiven unto Men:* (namely upon their Repentance) *but Blasphemy against the Holy Ghost* (which hardens the Heart against the Means of Grace) *shall not be forgiven unto Men. And whosoever speaketh a Word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, neither in the World to come.* Not that any Offence against one in the glorious Trinity is less Criminal than against another; for as the Godhead of the Father, of the Son, and of the Holy Ghost is all one, so he that sinneth against the one, is alike guilty against another: But if any, mistaken by Christ's low Appearance in the World, did neglect him at first, as the Son of *Mary*, and the Son of Man only, or did not instantly adore him as the *Messiah*, he sinned indeed, but sinned not unto Death, if afterwards he acknowledged him to be the Son of God, and believed in him. Matth. 12. 31.

In this Respect St. *Paul*, who had been a Blasphemer and a Persecuter, obtained Mercy, because he did it ignorantly in Unbelief: But these who blasphemed the Holy Ghost, and God himself, in reproaching Christ Jesus as an Impostor, and imputing his divine Works to a diabolical Power, saying, *He had an unclean Spirit, and casteth out Devils by* Belzebub *the Prince of the Devils*, were unpardonable, because they sinned through Malice and Despite, perversly attributing to the Devil the 1 Tim. 1. 13. Mark 3. 30.

against the Holy Spirit; which is the manifested
1 John 3. and manifest Work of God, whereby Christ declared
8. himself to be the Son of God, and Saviour of the World,
who came to destroy the Works of the Devil: This
Sin is unpardonable, not because it is more haynous
than the infinite Mercy of God can forgive upon Re-
pentance; for that were Blasphemy, and a Part of this
Sin itself, as when Cain said, *My Sin is greater than can be*
Gen. 4. 13. *forgiven*; but because it is unforgivable, and of those who
rebel against the Light, who tread under Foot the Son
of God, and count the Blood of the Covenant where-
Heb. with he was sanctified an unholy Thing, and doth
10. 29. Despite unto the Spirit of Grace. For it is impossible
6. 5. for those who were once enlightned, and have tasted
of the heavenly Gift, and were once made Partakers
of the Holy Ghost, and have tasted the good Word of
God, and the Powers of the World to come, if they
shall fall away, (by final Impenitency and Apostacy)
to renew them again to Repentance, seeing they crucify
to themselves the Son of God afresh, and put him to
an open Shame. *If one Man sin against another, the*
1 Sam. 2. 25. *Judge shall judge him; But if a Man sin against the*
LORD presumptuously, *who shall entreat for him?*

Keep back thy Servant from presumptuous Sins,
and from the great Transgression good Lord deliver
me.

Therefore to prevent all Despair, and to support
weak Persons that would make away themselves under
the Terrors of the Lord, and these strong Apprehensions
that they are guilty of this Sin against the Holy Ghost,
and so cannot be saved; let them but consider that they
have not that Malice in their Hearts, which the Jews
had in their Hearts to murder Christ, nor yet those
Miracles before them to blaspheme and contradict,
which Christ wrought so frequently to convince them

when

when he was upon Earth: *For if he had not done among them the Works which none other man did, they had not had Sin: but now* (saith Christ) *they have both seen and hated both me and my Father.* John 15. 24.

Now from the Things which we have spoken, we may observe, *First*, How this Doctrine of the glorious Trinity is of excellent Use to inform us more clearly of the Manner of our Redemption, and how our Lord Jesus Christ could make Satisfaction for our Sins to the Father; for being three real and distinct Relations in the Divinity, we may easily conceive how one of these (and none so fit as the Word, to make known the Will of his Father) might assume the Humane Nature, and satisfie in that Capacity, and in such Terms as pleased the Father to accept, and for which his Incarnation was sanctified by the Holy Ghost; so that we are equally concerned in, and infinitely obliged to the Love of all the Three for our Salvation, every One concurring in this great Mercy, the Father, in not sparing his only begotten Son to save us; and the Son shedding his Blood for us; and the Holy Ghost sanctifying us with his Graces, and sealing us unto the Day of our final Redemption: Here then the great Depths of infinite Wisdom, and Power, and Love, were all imployed for that Effect, not apart, but together, that every One might partake alike of our Praises, as we have shared infinitely and equally of their Love and Goodness.

Blessing, and Honour, and Glory, and Power be unto him that sitteth upon the Throne, and unto the Lamb for ever.

Glory likewise be to the Holy Ghost for evermore. *Amen.*

Next, This Doctrine of the Unity in the Godhead, that these Three are One, one true and living God,

blessed for ever, is a most powerful Argument to draw our Love, as Light doth the Eye; so that one chief Good is an all-good God Almighty.

Hear, O Israel, the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy Soul, and with all thy Heart, and with all thy Mind, and with all thy Strength: This is the first Commandment, and the second is like unto it, namely this, Thou shalt love thy Neighbour as thy self, on these two Commandments hang all the Law and the Prophets.

We may love our selves, and love our Neighbours, and love all Men in whom we observe any Impression of Goodness and God's Image; but we must love God, and cannot but love him for his own sake only, and all other Things in him, and for him, who is the Fountain of all Goodness, from whom all created Beauties and Perfections flow, as Rays of Light from the Sun.

Psalm 73. 25, 26. *Whom have I in Heaven but thee? and there is none upon Earth that I desire besides thee. My Flesh and my Heart faileth: but God is the Strength of my Heart, and my Portion for ever.*

How excellent is thy loving Kindness, O Lord, therefore the Children of Men put their Trust under the Shadow of thy Wings.

They shall be abundantly satisfied with the Fatness of thy House, thou shalt make them drink of the Rivers of thy Pleasures.

For with thee is the Fountain of Life, and in thy Light we shall see Light.

In thy Presence is Fulness of Joy, and at thy right Hand there are Pleasures for evermore.

Glory be to the Father, to the Son, and to the Holy Ghost.

As it was in the Beginning, is now, and ever shall be, world without End. *Amen.*

The

The PRAYER.

I.

HOLY, Holy, holy Lord God Almighty, Father, Son and Holy Ghost, most glorious, eternal and incomprehensible Majesty, one God, and our God, blessed for ever: whom we Worship, and whom we Praise, blessed be thy glorious Name, which is exalted above all Blessing and Praise.

Thou, even thou art Lord alone, thou hast made Heaven, the Heaven of Heavens, with all their Hosts, the Earth, and all Things that are therein, the Seas, and all that is therein, and thou preservest them all, and the Host of Heaven worshippeth thee.

We praise thy glorious and incomprehensible Majesty for manifesting thy self unto us in the Works of Creation and Providence, but especially for revealing thy self to us in all thy glorious Attributes and Relations so fully and so clearly in the Scriptures.

We beseech thy Majesty, to make known thy Name to those that sit in Darkness, and in the Shadow of Death: Make thy Way known upon Earth, thy saving Health among all Nations.

Let the People praise thee, O God, let all the People praise thee.

O let the Nations be glad, and sing for Joy, for thou shalt judge the People righteously, and govern the Nations upon Earth. Amen and Amen.

The PRAYER.

O Father of Mercies, and Father of our Jesus Christ, the Father of Spirits, and the Lover of Souls; behold from the Heavens thy Holy Habitation, and pity us as a Father pitieth his Children: We are not worthy to be called thy Servants, much less thy Children. A Son acknowledgeth his Father, and a Servant his Master; we have grievously offended thy Majesty, and transgressed thy Commandments: But O heavenly Father, mighty Lord, long-suffering, slow to Anger, and of great Kindness, remember not against us our Iniquities, but let thy Bowels of Compassion yearn upon us, and receive us again into Favour, as the indulgent Father in the Parable did his prodigal Son, when he returned and confessed his Faults.

II.

O Lord Jesus Christ, the eternal Son of God, true God, begotten of the Father before the Foundation of the World; true Man likewise, born of the blessed Virgin Mary in the Fulness of Time; true God, and true Man, both in one Person. We adore thy Majesty, in whom are hid all the Treasures of Wisdom and Goodness.

We acknowledge thee to be the Mediator betwixt God and Man, the Saviour of the World, and our most merciful High Priest, appearing in the Presence of the Father for us. We beseech thy Majesty by all that thou hast done and suffered for poor Sinners, to be merciful unto us, and to save us from the Wrath to come. Amen.

IV. O

IV.

O holy and bleſſed Spirit of Grace, the Spirit of the Father, and the Spirit of the Son, who art the Guide and Comforter of thy People; we beſeech thy Majeſty to ſubdue our rebellious Luſts with thy powerful Grace, to ſanctifie our Natures, and to guide us into all Truth: Without thy preventing Grace and continual Aſſiſtance, we are not able of our ſelves to think a good Thought, or do thy Majeſty any acceptable Service: But through thy Strength we will be able to do all Things which thou requires of us, and thou wilt not be wanting to any who is ſincere and willing to ſerve thee: Help us therefore, O Lord, to reſiſt all Temptations, and to keep all thy Commandments; be thou our Guide and Comforter unto the Death, and for ever. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghoſt: As it was in the Beginning, is now, and ever ſhall be, World without End. *Amen.*

FINIS.

FINIS.